



*Shaykh Abū Muhammad 'Āsim Al-Maqdisī*  
(May Allāh hasten his escape)

*This is our 'Aqīdah*

Second edition



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## Biography and interview with shaykh Abū Muhammad al-Maqdisī

**NM:** *Would you please introduce yourself to our readers?*

**Shaykh:** In the Name of Allah who deserves all Praise. Peace and Blessing upon the Messenger of Allah and whoever supports him.

I was born in 1378 A.H. (1959 A.D.) in the province of Nablus, Palestine, and I left the city with my family when I was about 3 or 4 years old and settled in Kuwait, where I completed my high school studies. My ambition then was to study Shari'ah at the Islamic University in Madinah. However, to please my parents, I went to study science at Al-Mawsul University, northern Iraq.

It was during this period that I found my Islamic orientation, and I came into contact with many groups. I can not forget the favors the brothers and Sheikhs bestowed upon me.

I traveled about Kuwait and Hijaz where I had good affiliation with students of knowledge and Sheikhs who taught me the keys of understanding Islamic knowledge. However, they did not quench my thirst about the answers which the Muslim youth demand, such as the insight into the true state of affairs, how to implement the correct legal rulings upon the state of things as they are, what is our true stance regarding the rulers of our time, the clear-vision of the path that will change the reality of the Ummah etc. Thereupon, I devoted myself to study the books of Sheikhul Islam Ibn Taymiyyah and his student Ibnul Qayyim.

Furthermore, during my visits to Al-Madinah, I was attracted to the books of Sheikh Muhammad bin Abdul-Wahhab, his students, sons and grandsons, the Imams of the Najdi Da'wah, which enrich the public and private libraries over there. I dedicated myself for quite a long time to the study of these books. These books had tremendous influence on my direction later on.

I traveled several times to Pakistan and Afghanistan and there I met many brothers and Islamic groups who came from various regions of the Islamic world. I was involved in some educational and Da'wah activities there. While there, I wrote a book called "*Millat Ibrahim*"<sup>1</sup>.

I also had debates with the *Mukaffirah*<sup>2</sup> which led to the compilation of some work that remains unpublished to date. I had debates and encounters with some

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<sup>1</sup> The Denomination and Creed of Ibrahim

<sup>2</sup> Mukaffirah or Takfiris are extremists who believe that, if a person or a group were to commit a major sin and did not sincerely repent, will cease to be Muslim. Some of them view the masses of today's Muslim societies as non-Muslims. Ahlus-Sunnah wa Al-Jama'a do not regard the Muslim sinner as Kafir.

*Irjaa'i*<sup>3</sup> groups as well, yielding some books, such as "*Delighting the Sight with Unveiling the Scepticism of Contemporary Murji'at*".

I finally settled in Jordan in 1992, two years before my arrest. I found the country swarming with *Irjaa'i* groups who wander about it in joy. I began this blessed Da'wah by teaching in three various places, two of the lessons were public and the third was private. The lessons emphasised the concept of Tawheed with its implications and obligations; La ilaha illallah with its conditions, what nullifies it and what are its strongest bonds. The lessons also dealt with refuting the scepticism presented by *Irjaa'i* groups and other important topics that many people are ignorant of.

These lessons happened to be during the elections of the Legislative Council. Consequently, discussions were flared up between my students and the supporters of Democracy and elections. This issue needed clarification and accordingly I took the initiative to write an essay relating to this issue and refuting the most prominent suspicions presented by those people. I entitled the hastily prepared essay "Democracy is a Religion, and whoever Seeks a Religion other than Islam, it will Never be Accepted of Him."<sup>4</sup> We printed this essay and distributed it. Furthermore, I delivered a Jumu'ah Khutbah in which I explained the Da'wah to At-Tawheed, and I openly invited the people to denounce man-made laws, to disbelieve in the Legislative Councils and not take part in it.

I was keen to spread the scope of our Da'wah, so my brothers and I embarked on a number of travels to the North and South of the country. We visited some of our brothers who participated in the Afghani Jihad and have a good Da'wah approach. We supplied them with our writings and urged them to excel in and emphasise the Da'wah.

Despite the young age of this Da'wah, it caught the attention of the Security Officials. It was also unbearable to the *Irjaa'i* groups and the servants of the Government. Hence, every faction has dealt with this Da'wah in its own cunning way. The servants of the Government were eagerly engaged in deforming the image of the Da'wah and accusing our brothers with titles such as 'Takfeeris' and 'extremists' which are customarily used by the *Irjaa'i* groups to abuse the people of truth.

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<sup>3</sup> *Irjaa'* is the belief of Al-Murji'ah sect, those who believe that mere profession of the faith, "La ilaha illallah Muhammad rasullallah", will make a person Muslim regardless of his evil deeds. In other words, the works and deeds of a person are not an integral part of faith, but are extraneous. Ahlus-Sunnah wa Al-Jama'a regard deeds to be intrinsically bound to faith, and that Iman has various levels and manifestations.

<sup>4</sup> This means that the person who believes and practices Democracy as the ideal way of life, whereby Muslims, Christians, Jews, Secularists, Atheists, etc. can be democratically elected to rule a Muslim country, then that person is undoubtedly a Kafir. However, in establishing Kufr on a Muslim, one needs to negate the impediments of charging with Kufr.

The Intelligence then began to search for and arrest our brothers one by one. They questioned the brothers about the Da'wah, myself, the nature of the lessons which I deliver and the ideals which I call for. These incidences were quite ordinary to me and I was awaiting and expecting it any moment since this is the nature of this Path. The enemies of Allah acknowledge any organisation or group as long as it is based on the Irjaa'i belief, as they used to ask some of our arrested brothers: "Why don't you seek your learning at Ali Al-Halabee, Abu Shaqrah or Al-Albanee and others? You forsake these Sheikhs for a terrorist?"

A Da'wah which follows the path of the Prophets, establishes the creed of Ibrahim and unearths At-Tawheed can not be left alone. The confirmation for this claim is the saying of Waraqah bin Nawfal to the Prophet (s.a.w.) at the dawn of Prophethood: "No man (ie. Prophet) before you has conveyed (the Revelation) without being opposed and treated as an enemy." Hence, he who is not opposed by the enemies of Allah, has not conveyed the message and must have certain deficiencies, aberrations or deviations in him.

Undoubtedly, a Da'wah like ours is still in its infancy in this country; subjecting it to examination and purification will benefit and strengthen it and will stabilise it by distinguishing the impurity in it from the pure.

My brothers and I decided not to surrender ourselves. At the same time, we dismissed the confrontation alternative as an unmeasured reaction that we could be drawn into and time-fixed by the enemy.

My house was broken into seven times seeking my arrest, breaking the door and searching my house, confiscating many books, documents, writings, and whatever belongings appealed to them. In every raid, they used to demand that I must turn myself in.

Finally, I was arrested along with a group of brothers, some of whom have previously asked me for a *fatwah*<sup>5</sup> regarding them going across the river (to Palestine) for a covert operation using some explosives which I had saved. Even though I did not mind such operations, I still say that the Da'wah to At-Tawheed at this stage and maintaining patience and striving for its cause is more deserving in this country. The reason being is that there are many supporters of such operations (against the Jews), especially in this country due to its geographical location with Palestine. Whereas there are few supporters of the Tawheed Da'wah, those who are getting ready with arms to fight the Imams of Kufr. These traitors are in reality the guards of 'israel' and those who implanted it in the heart of the Muslim World, and made it possible for the Kufar of the East and West to drain our wealth and fortune.

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<sup>5</sup> Legal opinion.

Verily, Allah has Said the Truth: "And they wanted to harm him, but We made them the worst losers." [21:70]

For it was this arrest and slyness by the enemies of Allah in magnifying this issue and the media uproar created by their institutions, that served in disclosing our Da'wah and quickening its growth and spread by the Grace of Allah. Indeed, there is much good in Allah's Patterning during bad times that do not exist during good times.

Allah has guided us and made our hearts firm right from the first moment of our arrest. We declared our innocence from the ruling Taghuts and from their laws, without any flattery nor dodgery. Our stance has progressed while in prison and courtrooms by regular Khutbahs, writings and lessons, effectively angering the enemies of Allah, who amplified their spite towards every one who knew us, read our books or was linked to us.

As a result, our brothers dwelled in the solitary confinements of the secret service, isolated from the outside world for periods unmatched by prisoners before them in this country except for a few. Some of them dwelled there for a complete year, the rest for at least six months, experiencing a range of mental and physical torture crafted by the authorities, who were forced to hide many brothers from the occasional visits of international organisations. Nevertheless, this was a unique and blessed experience that strengthened many of the brothers.

We were then taken out from the confinements and placed in prison cells. I was sent North to 'Qafqafah' jail, while most of the remaining brethren were sent South to the central jail, 'Swaqah'. This plan was part of their craving for separating and weakening us, "they were plotting and Allah too was planning, and Allah is the Best of the planners" [8:30]. From the moment I stepped foot in that jail, I eagerly began my Da'wah. So I began writing some literature as part of a series I named "O Two Companions of the Prison! Are Many Different lords Better or Allah, the One, the Irresistible?" (derived from the verse 12:39). I included in it various subjects relating to Tawheed, Ibrahim's way, Worship, Polytheism etc. I tried to circulate this booklet between the prisoners.

In fact, some of the prisoners took this booklet out with them when they were released. They published this booklet outside the prison with my name imprinted on it. This obviously angered the enemies of Allah, while some of the released brothers were constantly trying to communicate with those imprisoned in order to obtain my writings. Later, Allah destined for those ex-prisoners to play a part in an armed attack on one of the offices of the Jordanian Intelligence, some of whom were arrested and admitted to have known and met me in the prison, and some of my writings were found with them. Allah the Almighty

made this incidence a cause for reuniting me with my brothers, since I was transferred South to the central jail immediately after this incidence.

**NM:** *How does the Sheikh spend his time? and in what condition is he and his brethren are currently in?*

**Shaykh:** After we were reunited in the central jail, we began to organise our activities inside the jail. The first thing I called the brothers to was to hold Al Jumu'ah in the wing so it can become a resort for the prisoners and a platform for our Da'wah. The purposes behind holding Al-Jumu'ah were to uphold the Da'wah and to provide the alternative over the jail's mosque, who's Khateeb is from the regime. We also prayed Eid prayers in the wing and its hall. The number of prisoners who used to pray with us were multiple-fold the number of those who prayed in the jail's mosque.

I prepared a series of lessons for the brothers who kept busy in the Da'wah of prisoners convicted in different cases.

Some of the brothers who recently embraced this Da'wah were inevitably making few mistakes due to their enthusiasm or hastiness and extravagance, which usually disappear by seeking knowledge. I anticipated these events by writing a number of essays which expose the reality of our Da'wah and presents it in its glittering face that pleases Allah.

I addressed some of those essays, to the prisoners. I also addressed other essays to the jail's guards, officers and managers who used to condemn us for disagreeing and declaring our innocence from them and their laws.

Hence, I wrote essays addressed to them. I also addressed other essays to the Defensive Security, the spies of the regime within the prison, in which I exposed the reality of their work, and illustrated that it is more vicious than the crime of the Arab spies for 'Israel' who serve their sentence in this jail, since the latter spies for 'Israel' against apostates, while the former spies for apostates against Muwahhideen!

I also wrote a number of treatises to refute many deviant thoughts and raised in jail. This is natural because every Da'wah has opponents and enemies who "inspire one another with adorned speech as a delusion." [6:112]

These were the counsellors of the jail, whose presence was being boosted when at one stage they were almost absent. That was planned so they can cast scepticism in defence of the regime, to warrant its falsehood and assault our Da'wah. Unfortunately, some prisoners belonging to Irja'i groups got involved. As usual, they dissent and betray the Da'wah Tawheed and give precedence to



thoughts and ideas over Sacred Texts. So we engaged in debates with the former and the latter.

I then wrote a few essays to preserve and defend the Da'wah to Tawheed. Hence, I refuted the pretence of some in that the Creed of Ibrahim is not part of our Shari'ah. I refuted others in issues relating to the categories, specificities and obligations of Eeman according to Ahlus-Sunnah.

We also produced a magazine called "Majallat At-Tawheed". The brothers used to write its articles and make copies of it to distribute to the prisoners around the jail.

Occasionally, members of parliament would visit the jail in pretence of reviewing the condition of the prisoners. Thus I wrote, "Unveiling the Falsehood in the Provisions of the Constitution". This book scrutinizes the Jordanian Constitution and debunks its contradiction to the Law of Allah, the Most High. It exposes the explicit Kufr and corruption found in the Legislative Councils with evidence from Sacred Texts and the intellect. We offered this book to a number of parliamentarians who visited the jail.

I have also written refutations to the articles propagated by those M.P.'s in local newspapers to slander our Da'wah and accuse its youth of extremism, Takfir and other fabricated lies. By Allah's Grace, most of what we wrote used to escape the jail.

During the prosecution period, which the regime intended to extend, Allah has helped us utilize that time in showing the enemies of Allah stands and refutations not witnessed in the courts of this country before. We used to stand in almost all the hearings and deliver an address to the present officers, attorneys and judges, in defiance of the lords of the court who were forced to wait in fury till we finished. In our speeches, we used to explain to them the reality of our Da'wah and why we are accused, and prove the Islamic ruling regarding these tyrannical regimes and mention the Kufr of their courts and laws. We also called all the officers, jurists, attorneys and others to denounce the Kafir regime and its laws and avoid its support.

Furthermore, I prepared an essay for the Head of the Court and his servants in the form of a 'Bill of Indictment' wherein I put the regime and its lords in the dock. I named it "The Prosecution of the National Security and its Judges According to Allah's Law". I handed them the essay after they handed us our bill of indictments.

Allah, Ta'ala, has blessed these efforts and stands, in that this Da'wah had tremendous effect inside and outside the jail. All grace be to Allah alone.

Many prisoners from different cells and convictions were keenly obtaining our papers and booklets, which had an evident effect inside the jail. The brothers

were active in Da'wah and consequently guided many prisoners who later became soldiers for Tawheed.

During the days where visits were allowed, we used to be visited by groups of brothers from all over the country. At that time, we did not know most of these brothers, but they'd heard about our Da'wah or received our writings. Some of them used to consult us on certain issues or ask from us Fatwah regarding specific problems. Accordingly, I gave them many of the writing, which I wrote in jail as well as other special responses to their queries. They then took part in publishing these outside the jail. As a result, the enemies of Allah were furious and delirious with this Da'wah, for they did not sentence nor jail us to spread, manifest and publicize our Da'wah, but instead to deter us from it.

As Allah Said: "And they will never cease fighting you until they turn you back from your religion if they can. And whosoever of you turn back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the fire. They will abide therein forever." [2:217] For that reason, they began to react and take various actions inside and outside the jail.

Outside the prison, their role was to defame our Da'wah through the press by fabricating lies or exploiting the oblivious statements of some youths who recently embraced this Da'wah. Allah has aided us in refuting their claims as mentioned above.

I also wrote a number of essays for the youth pertaining to the principles and criterion that standardize many topics, for fear of their deviation to extremism or negligence under the agitation of the dissenter or the pressure of jail.

They then began to restrict the visitation hours, imposing new measures, or even dismissing them completely. They used to carefully inspect the brothers before entering and after leaving, as well as searching them and referring their names to the security bodies. These security bodies would later arrest these brothers and investigate the motives behind their visits, inquire about our writings and how they used to come out of jail. In addition, they would threaten to punish them if they were to visit us in the future. In fact, they arrested those who repeatedly came to visit us, and perhaps put some of them under house arrest after taking assurances that they would never visit us again.

As for their plots within the jail, the management isolated all the prisoners from us and prohibited them from communicating or praying with us. They punished everyone who prayed Friday Prayer with us, or was caught any of our essays or writings in his possession. These punishments were usually either by beating up the person, or by chaining him to the bars, so that he would remain suspended upright in the air for long periods, or by solitary confinement, etc. We used to

encourage our brothers, especially those who found guidance inside the jail, to remain patient and steadfast, and we explained to them that this is Allah's Patterning for those who follow this Da'wah.

However, if the matter was related to someone's Deen, such as the cursing of the brother's religion or shaving off his beard, we used to react immediately by congregating at the doors of the prison, disobeying orders, refusing to follow the daily timetable and refusing to enter our cells at night. We would then send verbal or written messages to the managers to remind of Allah and frighten them with His Punishment, and to warn them from disdain or interfering with our Deen. We used to hold talks and agreements regarding this issue. When negotiating with them, we used to always emphasize on the fact that we are not concerned with solitary confinement as a method of punishment. However, we will not accept or tolerate their interference with our Deen, because we were imprisoned for the sake of our Deen and we are prepared to die for its cause. After hearing this from us manifold, the jail's management acknowledged our demand and did not interfere with any of our brothers' Deen, even if that brother was from those convicted in other cases. All of this took place after numerous clashes with the guards, who sometimes used to use gas against us and try to break into our cells. In every time, Allah (s.w.t.) used to turn their cutaway from us and grant us honor. This is all due to the Grace of Allah (s.w.t.) Who plants in the hearts of His enemies the fear from His supporters.

Finally, about five months to date, I was surprised to be transferred to the jail of the main secret service. While there, I was questioned about our activities in jail, our writings and how it used to be smuggled out of the jail, and about many other matters related to various events in the prison, and to our brothers inside the country and abroad.

They sometimes used intimidation by saying that I will spend my jail sentence, which is fifteen years, in this prison, and that they will not return me to the central jail. At other times they would offer to release me if I was to denounce my books and caution the youth about my Da'wah! I was not sure whether they were serious about their offer or whether they were just testing my reaction. In any case, by Allah's Bounty we were steadfast and rejected their offer and yelled out that despite imprisonment and restrictions upon our belief, we still declare Al-Baraa' towards them for Allah's sake. I was returned to the central jail after spending fifty days there. Less than a month later, my brothers and I were surprised to be transferred to a small jail in the suburb of Al-Balqaa', hence all of those indicted with Islamic cases were isolated from the rest of the prisoners.

Nevertheless, despite being isolated from the whole world, by Allah's Grace we are engaged in seeking knowledge and spreading it, by passing through their bars, fences, jails and barricades, to the outside world, as is the case of this

interview. "But Allah will complete His Light even though the disbelievers hate (it)." [61:8]

We ask Allah Almighty to grant us and fellow Muwahhidin guidance, fortitude and righteous ending

**NM:** *You were convicted and imprisoned because of your Da'wah and because you attempted to conduct operations against Israeli targets. How do you comment on these? And what is your opinion regarding the martyrdom operations?*

**Shaykh:** I have repeatedly explained that I do not observe a legal impediment that forbids Jihad against the Jews or against other Kuffar that are fighting Muslims in any part of the world. In fact, this duty becomes confirmed and obligatory if it occurs in an occupied and extorted Muslim land as is the case in Palestine. And no one can dispute this ruling unless he is ignorant of Islamic tradition.

However, I believe that the Jihad against the apostates who substitute Allah's Laws and combat His Deen, and who overpower and control the alarming affairs in the Muslim lands is more worthy than fighting the Jews, since Allah Most High Says: "O you who believe! Fight those of the disbelievers who are close to you." [9: 123] Hence, the afore mentioned people are the closest disbelievers to us. For it is their armies which represent a secure barrier against the attacks of the Mujahideen (on Israel). It is no other than these apostates who have fortified the aggression of the Jews, Americans and other Kuffar on Muslim lands, and have made it possible for them to plunder the wealth of Muslim countries. Also noting that the Kufr of apostasy is harsher than the original Kufr, according to the consensus (Ijmaa'). Furthermore, as we have previously stated, no person can deny the validity of fighting the Jewish invaders except if that person's heart and sight was sealed from the Truth. However, the validity of fighting the Kafir rulers and their supporters is ambiguous to many Muslims and is being discouraged and doubted by many learned phonies. For those reasons, we stress this necessity to revive this interrupted obligation (Jihad) and to direct the Muslims to prepare spiritually and materially for this duty.

**NM:** *What is your response to the Sheikhs who teach their followers that such operations parallel committing suicide, and that it only incurs harm and destruction upon the Palestinian Muslims?*

**Shaykh:** Although I have some remarks on these operations which are carried out by certain youths in Palestine by exploding themselves with bombs in order to make Jihad against the Jews and to inflict gross damage within their ranks, I disagree with those who regard it as suicide and that the executor is decreed to Hellfire. The reason behind this is that the investigation of the evidence in

Shari'ah, indicates that the harsh threat of Hellfire due to the suicide, is rather for the person who kills himself in protest against Allah's Will, or for fear and worry from Allah's Decree, or that he hastened death because he was impatient during tribulations or injury, etc.

Therefore, as long as the Muslim Monotheist carrying out such operations is not doing it for any of these incentives, then the suicide ruling and the acrimonious threat mentioned in the Hadiths must not be subjoined to that person.

However, what should be noted regarding such operations is that there are general literal evidence that forbid self-killing under any circumstance, even if it was not due to the above mentioned incentives. Thus, these operations were the subject of research and Ijtihad (analogical deductions) by scholars. It has its analogues and counterparts in early books of jurisprudence, for example it could correspond to the famous issue of Tatarrus (Shielding).

I have scrutinised this problem in a fatwa, wherein I directed the youth who are in charge of such operations to study the matter legally and seriously. It alerted those youth to certain issues, the most important of which are the following:

1. Effort should be made in utilising the latest technological methods, like remote control bombing devices or timed-devices, which minimises the number of victims in the ranks of the Mujahideen, for this is obligatory upon them if it is attainable. is because the Mujahid brother is a precious jewel in this time and must not be wasted for targets that can be claimed without losses of this type.
2. These operations should focus on military targets which distress the enemy and it should manifest the radiant image of the Islamic Jihad by avoiding intentional killing of children and their like, whom the Lawmaker (s.w.t) orders us to evade, except in disconcert necessity as in the Hadith related by As-Sa'b bin Jaththama in Bukhari: "The Prophet (s.a.w) passed by me at a place called Al-Abwa' or Waddan, and was asked whether it was permissible to attack the Mushrik (polytheist) warriors at night with the probability of exposing their woman and children to danger. The Prophet (s.a.w) replied, 'They (ie. woman and children) are from them (ie. the Mushriks).' I also heard the Prophet (s.a.w) saying, 'The institution of Hima<sup>2</sup> is invalid except for Allah and His Messenger (s.a.w)'
3. The motive behind such operations should be to establish a truly important and general Maslaha (benefit), or to repel a true Mafsada (blight), not a doubtful one, that can not be repelled in any other way. As for carrying out these operations to kill a Kafir who can be killed by a pistol or gun, then sacrificing the self is not permitted because it is not a necessity and because it can be accomplished by other means.

In summary, our scholars have given Fatwas which permitted operations that are analogous and comparative to these, whereby a great and true blight can be repelled and by no other method.

However, the allegation of some Sheikhs that these Jihadi operations only incur bloodshed upon the Muslims, is the typical scepticism of those who let down the Jihad in every place and not just Palestine. If the Muslims were to pay attention and observe allegations of that kind, then they will never resurge and no flag of Jihad will be raised. How did Allah's Deen reach us and how did we conquest the east and west, if it was not for the limbs and blood of the former Mujahideen? How can there be Jihad without bloodshed? How can blood be spared without blood being shed? How can Jihad be accomplished without sacrifice and blood? Did not Allah (s.w.t) Say: "Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed..." [9: 111] And also Said: "Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward." [4: 74] Along with many other verses and Hadiths which exposes the falsehood and illegitimacy in the scepticism of those who spread disquieting news, those who are appointed in the Muslim ranks to fail the Jihad. Verily, Allah Says the Truth and guides to the Path.

**NM:** *Undoubtedly, it is prohibited to hold a peace accord with the Jews while they are occupying a Muslim land. But what is the legal ruling on those who do, and on those who support the Jews in combating the Islamic Movement that exercises Jihad inside Palestine?*

**Shaykh:** The reality of these accords which are being ratified with the Jews, is that they are Kufr accords. With respect to the governing regimes which are carrying it out, it "is indeed an addition to disbelief." [9: 37] This is added to the regimes' other forms of Kufr such as making laws besides Allah's or suspending the Commands of Allah, assaulting Allah's Awliya', ridiculing Allah's Deen, and many other forms in which I have pursued, scrutinised and established with proofs in my writings.

This 'peace' process is in reality not a temporary legal accord similar to what used to be held between Muslims and their enemies in the past due to a necessity. Rather, they are agreements and accords of brotherhood, friendship and truly permanent affiliation with the Kuffar. They are in principle based on halting and forbidding Jihad against the Kuffar, one of Allah's obligations upon this Ummah. These accords rest on an alliance with the enemies of Allah, and on guarding and supporting them against the Monotheist Mujahideen. Indeed, this

is being carried out now by security organisations in the regimes and authorities which fraternised with Jews, whereby they assist the Jews against the Monotheist in accordance with the security agreements included in the 'peace' treaty. These security agreements stipulate the battling against terrorism, the title given to Jihad, by means of a military collaboration in this field, exchange of information and expertise and by plotting for and ambushing the Mujahideen. Such actions leads its doer to total desertion of Islam (apostasy), as dictated by our scholars under the violations of Islam, by saying: "Supporting and assisting polytheists against Muslims is Kufr." They compiled books and treatises, loaded with clear and evident proofs to support this, among the most obvious of these is Allah's Saying: "And if any amongst you takes them as Awliya' (friends, protectors, helpers, etc.), then surely he is one of them." [5: 51]

**NM:** *How do you view the situation on the Jordanian arena?*

**Shaykh:** The situation in Jordan is similar to the rest of the Muslim lands that were overcome by Kaffir rulers who suspended the Laws of Allah and imposed their Kufr laws and ideologies upon the people, and thus gave themselves, not Allah, the authority to legislate, govern, order and prohibit besides Allah. They subjected our countries to wide open Kufr, atheism and corruption and made it possible for the enemies of Allah to exploit our wealth and fortune. At the same time, they enchained and attacked the sincere "Dai'yas" Callers to Allah who are striving to take the Ummah back to its glory.

As for the Dai'yas of affliction and Irjaa', who are numerous here, the government is pleased with them. They are before the election for Legislative Council, in which they are accustomed to participate. Yet they announced their boycott this time and appeared to disagree with the government. This is not by way of declaring Al-Baraa' towards man-made laws and disbelieving in the polytheistic Democracy and other systems that contradict Tawheed. That is, this disagreement was not of the type practiced by the Prophets towards the enemies of Shari'ah, but rather, it is a silly and degraded disagreement represented by a flimsy opposition that calls for the deep-rooting of Democracy and the expansion in its application. They may add to this a trivial worldly request which do not conform with their huge slogans that misguide the people. The most intense escalation according to them, is this legal opposition that takes place without violating or relinquishing the law, or by criticising government policies. However, with respect to the Taghut himself (i.e. the king), they safeguard him so that he can not be touched; in fact they praise and compliment him without shame or shyness. So, what good can be hoped from such people?

Their leading personalities who belong to certain Irjaa'i groups do not refrain from confederating with secularists, nationalists, leftists, Ba'thies and

communists, for the sake of worthless requests. This is practiced on account of what they call National Unity, which is one of the banners of the blind Jahiliyah, that which Islam came to destroy, but these people seek to revive it. Thus, these people do not know the true religion of the Messengers and do not understand the meaning of La ilaha i'lallah, nor do they uphold its implications and strongest bonds that separates between father and son, wife and husband and the man and his relations, based on the Aqeedah and Deen.

Corresponding to these people, we find Salafi pretenders who take charge of wicked positions at the ruling Taghuts, and dedicate their effort and time to defend them, raising false scepticism to safeguard them and to moderate their Kufr. All this ramified Kufr and clear Shirk, is in their view 'Kufr doona Kufr' (lesser Kufr). On the other hand, another group of them specialised and devoted themselves to resist the Da'wah for Tawheed, by offending and disfiguring the image of its propagators and by accusing them of extremism and Takfeer and describing them as contemporary Khawarj, which are the typical Irjaa'i people's reproach and assault on Ahlus-Sunnah.

This is taking place at a time where the governments have driven the people away from their religion, by keeping them preoccupied with running after their daily bread and by engaging them with the flashing high cost of living, owing to the regime's plunder of the wealth of the Ummah; and by flooding it with huge debts to the outside world, the regime can justify its submission to the enemies of the Ummah. Amidst this scum, hope remains fastened to the growing call of Tawheed. We ask Allah to bless this Da'wah, unite its followers and to bestow upon it a protector and a helper.

**NM:** *There is a lot of dispute nowadays about the legitimacy of declaring Jihad against the enemies of Allah who substitute His Shari'ah. What is the Sheikh's opinion regarding this? What are the substantive and realistic circumstances for initiating Jihad under the current subservient condition experienced by the Muslim Ummah?*

**Shaykh:** I believe and continuously pronounce that carrying out Jihad against the enemies of Allah who substitute His Shari'ah and are overpowering the Ummah today, is one of the most important obligations that should take the interest of the Muslims. In fact, in my opinion, it is more important than and given preference over the Jihad against the Jews who occupy Palestine, as mentioned above.

Allah (s.w.t) Says: "then fight (you) the leaders of disbelief - for surely their oaths are nothing to them - so that they may stop (evil actions)." [9: 12] In Sahih Al-Bukhari and others, 'Ubada bin As-Samit (r.a.a) said: "The Prophet (s.a.w) called us and we gave him the Bai'a (pledge for Islam), and among the conditions on which he took the pledge from us, was that we were to listen and obey (the



orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we see him having open Kufr (disbelief) for which we have a proof with us from Allah."

Allah (s.w.t) Said: "And fight them until there is no more Fitnah (disbelief and polytheism) and the religion will all be for Allah Alone." [8:39] Therefore, if some of the Deen is for Allah and some for the ruling Taghuts, fighting becomes obligatory until the Deen will all be for Allah Alone.

With greater reason, they made all the legislative and other authorities for them and not for the Deen of Allah, as dictated by their Kufr constitutions.

Furthermore, I have presented proofs that necessitates the overthrowing of Kafir rulers, the breaking away and revolting against them, and the fighting against them till they are replaced. The proofs of these are numerous in the Book and the Sunnah, as well as the clear and explicit sayings of the scholars of this Ummah.

I have called upon the Muslims to strive towards organising their efforts and unifying their ranks for this reason, to head the leadership of the youth in these great matters the sincere scholars of this Ummah, and to make every serious effort in getting ready, materially and spiritually, for this noble task. The efforts of this Ummah must concentrate on this because it is the responsibility of the whole Ummah.

It is therefore imperative that we make an effort in getting ready for that, particularly because the Ummah is suffering from disunity and from disordering in its resources and capabilities during the times of subordination and the times when the established Imam (ie. Khalifah), who will reunite and bring it together, is absent.

In short, the serious and integral group work in this field is obligatory and it requires and deserves preparation and provision more so than other duties. We must also give it preference over individual work, but this does not mean that individual efforts are invalid if they were based on a sound method, correct jurisprudence, insight into reality and knowledge about the balance of Al-Masalih (benefits) and Al-Mafasid (harms).

According to the principle which states that the obligatory condition that is incumbent upon the capable person is different from the permissible condition, Jihad is a religious duty that is permissible and can not be arrested or abolished till the Day of Judgement. By this principle, one can know what we intend when we compare the obligation of Jihad to that of the Zakat, since the breaking away in order to overthrow and substitute these Taghuts and to establish the Islamic

State is an enormous effort that requires preparation befitting this critical objective, extensive study of the current state of affairs and correct timing. Therefore, it is not incumbent upon the capable persons to practice Jihad if they did not strictly prepare for it. Similarly, the Zakat is not due till it reaches Nisab (minimum amount of property) and till its specific time comes each year. This discussion on comparisons is in relation to the Luzoom (necessity) and Wujooob (obligation) of actions. As far as Jawaz (permissibility) and Mashrooi'yah (legality) of Jihad is concerned, then I still adhere to my Da'wah towards comprehensive work and I do not deny the legality of the universality of Jihad against the enemies of the Ummah, even if the fighting did not change them. It is permissible for the Muslim to fight the enemy alone as indicated by Abu Bakr As-Siddiq (r.a.a) in his statements regarding the heretics. It is also permissible to fight them among troops or guerrillas as in the storey of Abu Baseer (r.a.a) and in the numerous Hadiths which mentions the evident faction that establishes the Deen of Allah and continues to fight till the Final Hour, not affected by those who oppose it nor those who fail it. Allah (s.w.t) Said: "Then fight [O Muhammad (s.a.w)] in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you)." [4:84]

Therefore, Jihad is a valid act of worship that is permissible any time. It is the school that educates the believers and it is the symbol that flourishes and yields Al-Qai'da Al-'Areeda (the Broad Base) that many Sheikhs await for, buzz about and impose as a condition for the initiation of Jihad. Hence, it must not be interrupted nor should the Ummah ignore it.

Similarly, the obligation of Zakat must not be interrupted due to the absence of the Imam (ie, Khalifah) or other reasons. Even though it does not become obligatory till Nisab is reached and till the due passes a year, Sadaqah (charity) in general is permissible any time and the people must not be prevented nor let down in paying this. In fact, some scholars have dictated the permissibility of hastening the pay of Zakat before its time due to a need, as practised by the Prophet (s.a.w) with the charity of Al-Abbaas. Make sure that this is understood and distinguish our sayings from the sayings of those who fail the Jihad.

**NM:** *Which methodology is the basis of Sheikh Al-Maqdissy's thought? How does it differ from the methodology of the scholars of the Saudi family?*

**Shaykh:** I do not have a personal thought except that of the Righteous Predecessors, may Allah be pleased with them all, the followers of the Aqeedah of Al-Firqah An-Naajiah (the Saved Sect), Ahlus-Sunnah wal Jama'ah. We emphasize on Tawheed and its implications, rights and strongest bonds, as well as confronting all types of Shirk, especially the contemporary Shirk with its Kufr manifestations.

We also hold fast to the middle path, the path of the earliest people of this Ummah, without inclination from the way of the believers towards extremism or negligence. The distinguishing feature of our Da'wah is the public declaration and adoption of the creed of Ibrahim, by disclosing Al-Baraa' towards the Kuffar and their false deities and creeds. This conforms with the faction that establishes the Deen of Allah, 'evident by the truth', we ask Allah to be amongst them. We detest the repulsive partisanship, which split up the Ummah into parties and sects, each sect rejoicing in that which is with it. We regard ourselves as soldiers of Tawheed and servants of the Shari'ah. We invite all Muslims to our Da'wah and we strictly adhere to the Book and the Sunnah. Whenever we find the sincere and Jihadi leadership that leads us by the guidance of the Book and the Sunnah towards supporting the Deen of Allah, we join it and become their soldiers, supporters and disciples. We motivate the youth to seek knowledge of Shari'ah and to discern their state of affairs. We call for the establishment of Allah's Sovereignty on earth, by extensive preparation for Jihad against the Kaffir rulers, whom we establish Kufr upon along with their evil scholars who give their alliance and support to them, garnish their falsehood and argue with false misconceptions in order to simplify their Kufr and stabilize their thrones.

We also believe in the absolute validity of Jihad and in repudiating wrongdoings and to change it by hand, provided those persons possessed sound methods, correct jurisprudence and are discerned with the balance of Al-Masalih and Al-Mafasid.

Hence, the enemies of Allah are not pleased with us, nor are we pleased with them. They are continually plotting against us and our brothers who follow this path.

From the above, the distinction of our methodology from that of the scholars of the Saudi family becomes apparent. Those scholars have given the pledge for the Taghut, wasted their lives in its defence and utilised their knowledge to secure its throne.

*Adapted from al-Nida Magazine*

## Introduction

“This is our *‘aqidah*<sup>6</sup>. Whoever possesses two eyes then let him read and whoever possesses hearing then let him listen!”

All praise is for Allāh, the Lord of the worlds, the Most Compassionate, the Most Merciful, the Master of the Day of Judgment. May the *salah*<sup>7</sup> and the *salām*<sup>8</sup> be upon the seal of the Prophets and Messengers and upon all of his family and companions. To proceed:

This is a summary of what we believe in and what we worship Allāh with from the most important areas of the *dīn*<sup>9</sup>. I wrote it in my jail cell after it had reached me that there were some people who were ascribing things to us and putting words in our mouths that we have never said; in particular, in the areas of *kufr*<sup>10</sup> and *imān*<sup>11</sup>. Before this, I was never concerned with writing about the likes of this subject. That is because our scholars have sufficed and fulfilled in that.

In addition, the seeker of truth who is fair is able to become familiar with our statements from our detailed books. I was not concerned with this until it was requested of me by some of the brothers in *tauhīd*<sup>12</sup> that would often visit us in prison. That was after they came across people who were not clear about our statements in some of the areas of *kufr* and *imān*, therefore, I hastened and responded to that noble brother’s request for the sake of outlining the issues and familiarizing others with the general and most important things that we believe and have faith in. Perhaps by that, I can shut the door on those that seek out game in some generalized statements or quote us as saying what we have not said, or to ascribe to us and hold us to implications that are not from our way; especially given the fact that I know that many beginning students of knowledge have access to our books and that some issues may confuse them, especially some of the *itlāqāt*<sup>13</sup> and generalizations that they may read in our *da’wah* books wherein in many of them we address the *tāwāghīt* and their likes from the legislators and their allies from the armies of *shirk*<sup>14</sup> and partnership and those like them whom Allāh has commanded us to proclaim disavowal from them and

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<sup>6</sup> Creed.

<sup>7</sup> Prayer.

<sup>8</sup> Peace.

<sup>9</sup> Religion (Islam).

<sup>10</sup> Disbelief.

<sup>11</sup> Belief.

<sup>12</sup> The oneness/unity of Allāh, means that Allāh has no associates or parents.

<sup>13</sup> All inclusive/unrestricted statements.

<sup>14</sup> Setting up partners in worship with Allāh.

to censure them. So perhaps we kept some of the texts of threat<sup>15</sup> unrestricted and upon their apparent meaning without interpretation. Or maybe we generalized rulings upon a certain type of action and thus, the weak student of knowledge was not capable of differentiating between that and leveling the ruling upon specific individuals. Maybe we kept some all-inclusive unrestricted statements upon their apparent meanings without any elucidation and interpretation so that it would be more effective in repelling those who were being addressed of those whose crutch is seeking out concessions and points of exit that cause the destruction of sins to become belittled.

That is all done by me out of following the example of the path of many of the *salaf*<sup>16</sup> in generalizing the texts of threat just as Allāh, the Most High, has generalized them, and passing them on without any dispute regarding their interpretation. This is so that it is more effective in repelling as Allāh the Most High wanted.

Indeed, an act of disobedience that Allāh attached a curse to is not like other acts of disobedience. And indeed, an action that Allāh described and that the Messenger of Allāh, , called *kufr* is not like other actions. This is the case unless, however, it is feared that those who are addressed will not understand, so therefore in that case, recourse is taken in *tafsil*<sup>17</sup> and this is how we are in our detailed books.

Similarly, I know that some of the extreme *mukaffirah* get a hold of some of what we have written for the sake of searching for what gives support to their ways and I am completely confident that if they were fair seekers of the truth, then they would not be able to stumble upon anything that they are seeking unless they were to misquote me.

Similarly, I know that many of our opponents from the *Murji'ah*<sup>18</sup> of this era and those who resemble them examine our books, not in search for the truth, but rather in search of all-inclusive generalized statements that perhaps we even quoted from some scholars, *imāms* and callers. That is so they can attach those statements against us all in their effort to confound our call by giving our words meanings that they do not contain and in order to place implications upon us that we do not subscribe to.

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<sup>15</sup> Texts that threaten with punishment for certain acts.

<sup>16</sup> Pious predecessors.

<sup>17</sup> Elucidation.

<sup>18</sup> People who separate faith from acts.

So to all of these I say: Fear Allāh and say words that are upright and remember the *hadīth* of *al-Mustafā*<sup>19</sup>, :

*“Whoever says about a believer that which is not in him, Allāh will place him in the pus of the inhabitants of the fire until he takes it back.”*

I openly announce without any hesitation: Every statement that I have made in my written works, whether that has come out or will someday come out, if it came with what was in opposition to the Book and the sunnah and was hidden to me, then I am the first one to take it back and declare myself free from it and I will adhere to that text with my molar teeth.

The one who reads these pages shall see that much of our words are clearly influenced- nay, perhaps even word for word by what was repeated in *al-‘Aqīdah at-Tahawīyyah* or *al-Wāsiyyah*<sup>20</sup> and books similar to them. That is not something strange, for we were profoundly influenced by these books in the beginning of our quest for knowledge and by the bounty of Allāh; we have both studied and taught them repeatedly.

In those books, our scholars would go to great lengths in expounding upon the issues of their times that were magnified in their tribulation spread far and wide and were in need of being expounded upon in order to refute the parties from the sects that had deviated from the path of *ahlus sunnah wal-jamā‘ah*, or due to an innovation that was wide spread in those days. Along with that, you will see them summarizing and passing quickly over other issues because of the small amount of dispute or confusion that was in them at the time. Perhaps they would mention issues of jurisprudence in the course of their discussion about creed, and that was in refutation against the opposition from the people of innovation in those issues. That was so *ahlus sunnah* could be distinguished from the people of innovation and so that disavowal from them could be recorded- even if it be in those subsidiary matters of jurisprudence that primarily branched out from a fundamental that the people of innovation were alone in *shadh*<sup>21</sup>.

In these papers, we have attempted just that, so we have not dealt with everything that those books mentioned in issues of creed, rather, we have focused on particular areas in which we have seen much confusion and mixing having increased around us in these times or in the issues that we feared, lest they be ascribed to us if that hasn’t already occurred of things that we have not said.

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<sup>19</sup> Propheet Muhammad,

<sup>20</sup> Books of *aqīdah* (creed).

<sup>21</sup> Possessing.

We ask Allāh to accept our efforts and to make our actions sincerely for His Noble Face and to make us firm upon the ‘aqīdah of the saved group - *ahlus sunnah wal-jamā’ah* and to make us of the victorious group.

He is our Protecting Friend and what a good Protecting Friend and Disposer of affairs He is indeed.

## The Tawhīd of Allāh

We say concerning the *tawhīd* of Allāh that Allāh is One without any partners, not in His Lordship, Divinity or in His names and attributes.

So there is no creator besides Him and no lord besides Him. There is no provider, no master, and no one that disposes of the affairs in this existence except Him. We single out Allāh the Glorified in His actions, just as we single Him out in our actions as well.

So we single Him out in our acts of worship and in our intention and will for there is nothing that is worshipped in truth except Him, the Glorified so we testify just as Allāh testified for Himself, as well as the Angels and those endowed with knowledge as He is always maintaining His creation with justice. We testify that there is none that has the right to be worshipped but Him, *al-Azīz*<sup>22</sup>, *al-Hakīm*<sup>23</sup>. We say that while affirming what this mighty word affirms of singling out the worship for Allāh alone, as well as its necessary implications and rights. And we say that while also negating what it negates of the types of *shirk* and partnerships and what follows behind that.

And we believe that the purpose for which Allāh created the creation is worshipping Him alone, as the Most High said:

***“And I have not created mankind or Jinn except to worship Me.”***<sup>24</sup>

And we call to singling Him, the Glorified out for all types of worship such as: prostration, bowing, vowing, *tawaf*<sup>25</sup>, sacrifice, slaughter, supplication, legislation or other than it.

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<sup>22</sup> The Almighty.

<sup>23</sup> The Most Wise

<sup>24</sup> Adh-Dhāriyāt, 56

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***“Say, “Indeed, my prayer, my sacrifice, my living and my dying is for Allāh the Lord of the worlds without any partner. With that I have been commanded and I am the first of the Muslims.”<sup>26</sup>***

And the command of the Lord, the Glorified includes both the universal and legislative command. So therefore, just as He, the Glorified is alone in the divine decree in that He is the one who disposes of the affairs in the universe and the One who judges in it what He wants as according to His wisdom. So similarly, we single Him, the Glorified, out in His legislative ruling. Therefore, we do not associate any one in His ruling and we do not associate any one in His worship.

***“Certainly, to Him belong the creation and the command. Blessed is Allāh the Lord of the worlds.”<sup>27</sup>***

Hence, the *halāl*<sup>28</sup> is what Allāh made *halāl* and the *harām*<sup>29</sup> is what He made *harām*:

***“The ruling is for none but Allāh. He has commanded that you worship none but Him.”<sup>30</sup>***

So there is no legislator in truth but Him, the Glorified and Most High. We declare enmity and disavowal and we remove and disbelieve in every legislator besides Him, so we seek none besides Him as a lord and we do not take anyone besides Him the Glorified as a Protecting Friend and we seek no other *dīn* besides Islam. Therefore, whoever takes a judge and legislator besides Him the Glorified following him and traversing with him in his legislation that is in

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<sup>25</sup> Circumambulation.

<sup>26</sup> Al-Anām, 162-163

<sup>27</sup> Al-A'raf, 54

<sup>28</sup> Permissible.

<sup>29</sup> Prohibited.

<sup>30</sup> Yūsuf, 40



opposition to the legislation of Allāh, then he has taken a lord besides Allāh and sought a religion besides Islām.

The Most High said:

*“And certainly, the Shayātīn do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be mushrikūn (polytheists).”<sup>31</sup>*

And the Most High said:

*“They took their Rabbis and Monks as lords besides Allāh.”<sup>32</sup>*

## **Tawhid al-Asma' was-Sifaat**

Similarly, we single Him, the Glorified, out in His names and attributes. So, there is no equal, no similitude, no resemblance, and no likeness unto Him, the Glorified:

*“Say, He is Allāh the One. Allāh as-Samad (free of all wants). He begets not, nor is He begotten, and there is none like unto Him.”<sup>33</sup>*

He, the Glorified is singled out with the attributes of glory and completion that He has described Himself with in His Book or what His Prophet, ﷺ, described Him with in his sunnah. So we do not attribute anyone from His creation with anything of His attributes nor do we derive names for him that person from His names, we strike no similitude for Him, the Glorified or resemble Him with any of the creation nor do we deviate by denial in the names of our Lord the Glorified.

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<sup>31</sup> Al-An'am, 121

<sup>32</sup> At-Tawba, 31

<sup>33</sup> Al-Ikhlās, 1-4

Rather, we believe in what He described Himself with and what His Messenger, , described Him with, in reality and not figuratively, without distortion, denial, asking 'how' or resembling.

*"... to Him belongs the highest example in the heavens and the earth and He is al-'Azīz (the Almighty) al-Hakīm (the Most Wise)."*<sup>34</sup>

We do not negate anything from Him of what He, the Glorified, has described Himself with. We do not change a word from its proper place, nor do we enter into that while interpreting things with our opinions or bringing absurdities from our imaginations using *tanzīh*<sup>35</sup> as an evidence in support of that.

No one has found salvation in His *dīn* save the one who has submitted to Allāh the Mighty the Sublime and His Messenger, , and relegated the knowledge of that which is unclear to him to the one who knows it. The foothold on Islam is not established for anyone save on the basis of submission and surrender so whoever delves into the knowledge of what he has been warned about and was not contented with surrendering his understanding, then his actions will veil him from correct imān and pure *tawhīd*.

And we believe that Allāh revealed His Book with clear Arabic speech, so we do not do *tafwīd*<sup>36</sup> of the meanings of the attributes rather we only do *tafwīd* of the 'how' and we say:

*"We have believed in it. It is all from our Lord."*<sup>37</sup>

And we declare our disavowal and freedom in front of Allāh from the denial of the *Jahmiyyah*<sup>38</sup> and the resemblance of the *Mushabbihah*<sup>39</sup>, so we do not incline to either these or those, nay, we stand firmly and in the middle just as our Lord wanted; we stand between negation and affirmation for He, the Glorified, said:

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<sup>34</sup> Ar-Rūm, 27

<sup>35</sup> Declaring Allāh free from all imperfections and deficiencies.

<sup>36</sup> To affirm the attribute but claim that no one knows what it is but Allāh.

<sup>37</sup> Āl Imrān, 7

<sup>38</sup> Deniers of the Names and Attributes of Allāh.

<sup>39</sup> Those who resembled between Allāh and His creation.

*“Nothing is like unto Him and He is the All Hearing, the All Seeing.”<sup>40</sup>*

Therefore, whoever was not on guard against denial and resemblance then he will slip and not achieve actual *tanzīh*. In this area of creed, just as in all of the other areas, we are upon what our pious predecessors, *ahlus sunnah wal-jamā’ah*, were upon. From that creed, there is what Allāh informed us of in His Book and what was reported from numerous routes of transmission from His Messenger, ﷺ, that He is above His heavens, risen above the Throne as the Most High said:

*“Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?”<sup>41</sup>*

And as is reported in the *hadīth* of the slave girl that the Prophet, ﷺ, asked: “Where is Allāh?” and she said: “In the heavens.” So He asked: “Who am I?” She replied: “You are the Messenger of Allāh.” He said: “Free her, for indeed she is a believer.” And this is the truth in which there is no doubt. With that, however, we guard it just as our pious predecessors guarded it from false conjectures. For example, that it is imagined that the heavens shade Him or confines Him, for this indeed is false. We have been compelled to mention this, negate it and declare Allāh free from it and if the *salaf* were never actually faced with negating then the people of innovation and their false implications would annoy and be a nuisance to *ahlus sunnah*.

For the Most High said:

*“His Kursi extends over the heavens and earth.”<sup>42</sup>*

And He, the Glorified, said:

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<sup>40</sup> Ash-Shūrā, 11

<sup>41</sup> Al-Mulk, 16

<sup>42</sup> Al-Baqarah, 255

*“Indeed, Allāh holds the heavens and the earth lest they cease.”<sup>43</sup>*

*“He restrains the sky from falling upon the earth, unless by His permission.”<sup>44</sup>*

*“And from His signs is that the heaven and the earth stand by His command.”<sup>45</sup>*

And we believe that He, the Glorified, is risen above His throne, as the Most High said:

*“The Most Merciful rose above the throne.”<sup>46</sup>*

We do not interpret *istiwa*<sup>47</sup> to mean conquering. On the contrary, it is upon its meaning in the language of the Arabs that Allāh sent the *Qur’ān* with. We do not liken the rising to the rising of any of His creation, rather, we say as *Imām Mālik* said: *“Istiwā is known, imān in it is obligatory. The ‘how’ is unknown and asking about it is an innovation.”*

And it is in this manner that we pass on the rest of His attributes and actions, the Glorified and Most High such as: descending, coming and other actions and attributes that He, the Glorified has informed us of in His Book or what has been affirmed in the authentic *sunnah*. And we believe that along with his *istiwa* over the throne and His Highness above His heavens, the Glorified the Most High we believe that He is close to His slaves as the Glorified said:

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<sup>43</sup> Fatir, 41

<sup>44</sup> Al-Hajj, 65

<sup>45</sup> Rūm, 25

<sup>46</sup> TaHa, 5

<sup>47</sup> Rising.

*“And if my slaves ask concerning Me, then indeed I am Close.”<sup>48</sup>*

And in the agreed upon *hadīth*: *“Oh people! Have mercy upon yourselves, for verily you are not calling upon One that is deaf or that is absent. Nay, you are calling upon One that is All Hearing, All Seeing. Indeed, the one whom you are calling is closer to you than the neck of his riding animal.”*

He is with His slaves wherever they are and He knows what they are doing as the Most High said:

*“And He is with you wherever you may be and Allāh is All-Seeing of what you do.”<sup>49</sup>*

It is not to be understood from His words: “He is with you” the intent of the heretics stating that He is mixed with His creation, or that He has merged in some of them or united with them or anything else of the beliefs of *kufr* and misguidance. Nay, we declare ourselves free unto Allāh from all of that.

And He, the Glorified has with His believing slaves another *ma’iyyah*<sup>50</sup> that is not the general *ma’iyyah* and it is the *ma’iyyah* of victory, granting success and correctness as is in His statement, the Most High, said:

*“Indeed, Allāh is with those who observe taqwā and those who are good doers.”<sup>51</sup>*

So He, the Glorified, along with his *istiwā* over His throne and His ascendancy above His heavens, He is with His slaves wherever they may be and He knows what they do. He, the Glorified, is close to the one that supplicates to Him and He is with His believing slaves; He protects them, aids them and assists them, so His closeness, the Glorified and His *ma’iyyah* does not negate His ascendancy and highness for there is none like unto Him in His attributes, the Glorified. He is High in His closeness, Close in His highness.

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<sup>48</sup> Al-Baqarah, 186

<sup>49</sup> Al-Hadīd, 4

<sup>50</sup> With.

<sup>51</sup> An-Nahl, 128

**From the fruits of this tremendous *tawhīd* is that the right of Allāh over His slaves is:**

The success of the *muwahhid*<sup>52</sup> is the attainment of the Paradise of His Lord and salvation from the Fire as is in the *hadīth* of Mu'ādh ibn Jabal. From it also is the glorification of the Lord and magnification of Him by knowing His attributes of perfection and nobility. Also from it is glorifying Him and declaring Him far removed from any similitude or likeness, as well as knowing the foolishness of those who took equals with Him, associating them as partners in worship, judgment, or legislation and knowing the lowliness and worthlessness of those that took themselves as partners in anything of that even though they did not take themselves as partners in the creation, nor do they possess any portion of dominion, provision or disposal of affairs.

And it is from that that the heart and the soul become free from the bondage of the creation. And from that, the slave finds firmness in the life of this world and in the hereafter. Hence, the one who used to worship varying partners, invoking them and dividing his fear and hope among them, this one is not like the one who singled out His Lord, the Glorified, and devoted his fear, hope, intent, purpose and worship to Him. Oh Allāh, Oh Protecting Friend of *Islām* and its people, make us firm upon Your *tawhīd* until we meet You.

## The Angels

And we believe in the angels of Allāh and that they are honored slaves of Allāh who do not precede Him with any statement and they are humbly submitted due to fear of Him and they glorify Him in the night and the day and do not become tired.

So we ally with them and love them because they are from the soldiers of Allāh and because they seek forgiveness for those who believe and we hate those who hate them. From them is *Jibrīl* the truthful spirit, *Mikā'il*, and *Isrāfīl* who is entrusted with blowing the Trumpet. And from them are those that are in charge of carrying the Throne, as well as the angels of death, *Munkar* and *Nakīr*, *Mālik* the angel in charge of the hell fire, *Ridwān* the one in charge of Paradise, and the angel of the mountains, the noble writers who record the deeds and many others that are not enumerated except by Allāh the Most High. It is established in the

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<sup>52</sup> The one who singles out Allāh in *tawhīd*.

two *Sahīhs* in the *hadīth* of Anas, , in the story of the *Mi'rāj*<sup>53</sup> that the Prophet, , was raised up to the *Bait al-Ma'mūr*<sup>54</sup> in the heavens wherein seventy thousand angels enter and pray inside every day never to return to it after they exit it.

And in *Sahīh Muslim* from 'A'ishah, the Mother of the believers, it states that the Messenger of Allāh, , said: "The angels were created from light and the jinn were created from a smokeless fire and Adam was created from what was described to you."

By the command of Allāh, an angel can take the form of a human, as appears in the story of Maryam and the *hadīth* of Jibril when he asked the Prophet, , about *islām*, *imān* and *ihsān*. As for his original appearance, Allāh the Most High mentioned in the *Qur'ān* that He made from the angels messengers with wings, two, three and four, and he adds to the creation what He wills. Indeed, Allāh is capable over all things. The Prophet, , saw Jibrīl in his original form and he possessed six hundred wings that stretched across the horizon.

#### **From the fruits of this *imān* in the angels:**

From the fruits of this *imān* is the glorification of Allāh the Most High for certainly, the greatness of the creation indicates the greatness of the Creator.

From its fruits is that it awakens the slave as to who is with him of the angels of Allāh the Most High and from that also, it makes the believing slave who is a stranger with his *imān* more firm and removes from him any loneliness because of the lack of supporters due to him remembering that with him there are guards from Allāh.

And in *Sahīh al-Bukhārī*, Abū Hurairah, , said: "The Messenger of Allāh, , said: "If Allāh loves a person, He calls Jibrīl saying, 'Allāh loves so-and-so; O Jibrīl, love him.' Jibrīl would love him and make an announcement amongst the inhabitants of the Heaven. 'Allāh loves so-and-so, therefore you should love him also and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

So it is upon the believing slave to love and ally himself with those whom Allāh, His angels, and the believing slaves love. And it is upon him to hate and have

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<sup>53</sup> Night journey.

<sup>54</sup> Allāh's House.

enmity and disavowal those whom Allāh the Most High, His angels, and the believing slaves hate for that indeed is the strong handhold of *imān*.

## The Books

And we believe in the books of Allāh the Most High that He, the Glorified, has revealed to His Messengers in general, and we believe in, in detail, that which He named from them, such as the *Tawrah*, the *Injil* and the *Zābūr* and that the final one is the *Qur'ān al-Adhīm*, the speech of the Lord of the worlds in reality. It was brought by the trustworthy spirit *Jibrīl* to Muhammad, , in order for him to be from the Messengers this Book was revealed to be over the other books of Allāh. It is revealed from Allāh the Most High and it is not created. And nothing of the speech of humans equals it. So therefore, whoever says:

***“This is nothing more than the statement of man.”***<sup>55</sup>

Whoever says that then he has disbelieved, and the words of the Most High that apply to him, if he does not take that back and repent. are:

***“I shall cast him into as-Saqar (i.e. the Hell-Fire).”***<sup>56</sup>

And we believe that Allāh spoke directly to Mūsā.

And we believe that Allāh the Most High guarded His book from alteration and replacement. The Most High said:

***“Indeed We have sent down the reminder (i.e. the Qur'ān) and certainly We shall guard it.”***<sup>57</sup>

And Allāh related the warning to it as He said:

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<sup>55</sup> Al-Muddathir, 25

<sup>56</sup> Al-Muddathir, 26

<sup>57</sup> Al-Hijr, 9



*“It has been revealed to me this Qur’ān in order to warn by it and whomever it reaches.”<sup>58</sup>*

And we believe that His Book is the firm handhold and His mighty rope that whomever grasps will be saved and whomever turns away from it, abandoned it, and ran away from it is destroyed and has slipped and gone far astray.

From the fruits of this *imān* is taking the *Qur’ān* with strength, holding firm to it and magnifying its commandments and acting in accordance with it and not using some of it against other parts of it, as well as *imān* in its unclear while referring the unclear to the clear-cut upon the path of those well grounded in knowledge.

## **The Messengers and the Prophets**

And we believe in all of the Prophets of Allāh and His Messengers that Allāh the Most High informed us of in His Book, or whom His Messenger, , informed us of in his *sunnah*. We believe in them from those that Allāh has informed us of and those whom He has not detailed and we do not distinguish between any of His Messengers. He united all of them with one fundamental as He, the Glorified said:

*“ We have certainly sent to every nation a Messenger (proclaiming): “Worship Allāh, and avoid the tāghūt.”<sup>59</sup>*

And the Most High said:

*“And We have not sent before you any Prophet except that We revealed to him that none has the right to be worshipped in truth but Me so worship Me.”<sup>60</sup>*

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<sup>58</sup> Al-An’ām, 19

<sup>59</sup> Al-Nahl, 36

*“Messengers, senders of glad tiding and warning so that there is no argument with Allāh after the Messengers.”<sup>61</sup>*

And the Most High said:

*“And We will not punish a people until We have sent a Messenger.”<sup>62</sup>*

And the Most High said:



*“Every time a company is thrown into it, its keepers ask them: “Did there not come to you a warner?” they said: “Yes indeed!”<sup>63</sup>*

And the guidance of *dalālah*<sup>64</sup> and directing that is upon them and it is not decreed for them to guide the hearts of the slaves, for the hearts are between the fingers of *al-Rahmān* and He turns them as He wills.

And that is because guidance is of two types:

1. The guidance of *dalālah* and directing that the Prophets, Messengers and callers expended efforts toward. The Most High said:

*“And indeed you certainly guide to the straight path.”<sup>65</sup>*

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<sup>60</sup> Al-Anbiyā, 25

<sup>61</sup> An-Nisā, 165

<sup>62</sup> Al-Isrā', 15

<sup>63</sup> Al-Mulk, 8-9

<sup>64</sup> Showing.

<sup>65</sup> Ash-Shūrā, 52

2. The guidance of capability and success and none can do this save Allāh. The Most High said:

**“Verily, you do not guide whom you love, but Allāh guides whom He wills.”<sup>66</sup>**

And He the Glorified, the Most High said:

***“Their guidance is not upon you.”<sup>67</sup>***

And this type of guidance is a bounty from Allāh and justice that He, the Glorified bestows upon the one that He knows to have pursuit and search for the truth. The Most High said:

***“And those that strive in Our paths We shall indeed guide them to Our paths.”<sup>68</sup>***

And he, \_\_\_\_\_, said: *“Whoever avidly seeks good will be given it.”*

As for the first type of guidance, it is from the justice of Allāh, the Most High and His mercy that He has bestowed it upon all of the creation.

And we believe in the miracles of the Prophets and we guard their rights and behave with manners toward them. We do not prefer anyone of the people over them, not the *awliyā*<sup>69</sup>, not the *imāms*, nor anyone else. Yet, in addition to all of this, they are humans, created, and they possess nothing of the particular qualities of *Rubūbiyyah*<sup>70</sup> or *Ulūhiyyah*<sup>71</sup>. On the contrary, the particular qualities of the humans apply to them as well, such as: sickness, death, need for food and drink, etc.

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<sup>66</sup> Al-Qasas, 56

<sup>67</sup> Al-Baqarah, 272

<sup>68</sup> Al-'Ankabūt, 69

<sup>69</sup> Allies.

<sup>70</sup> Lordship.

<sup>71</sup> Deification.

Allāh the Most High said commanding His Prophet Muhammad, ,  
to say:

***“Say: I hold not for myself (the power of) benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth and no harm would have touched me. I am not except a warner and bringer of good tidings to a people who believe.”<sup>72</sup>***

And we believe that the seal of the Prophets and Messengers is our Prophet Muhammad, , so there is no Prophet after him, and his *sharī’ah* is the dominant *sharī’ah* over the other legislations until the Day of Judgment. The slave will not be a believer until he follows it and whole-heartedly submits to its judgments. The Most High said:

***“No, by your Lord, they will not believe until they make you the judge in that whatever disputes occur among them, thereafter finding no discomfort from what you have decided and they submit completely.”<sup>73</sup>***

And we believe that Allāh took Muhammad, , as a *khalīl*<sup>74</sup>, just as He took Ibrāhīm as a *khalīl*. He sent him as a mercy to all of the worlds, and He commanded him and commanded his *ummah*<sup>75</sup> to take the example of the *millah*<sup>76</sup> of Ibrāhīm. He said:

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<sup>72</sup> Al-Arāf, 188

<sup>73</sup> An-Nisā, 65

<sup>74</sup> Close intimate friend.

<sup>75</sup> Community of Muslims.

<sup>76</sup> Way.

*“Then We revealed to you to follow the Millah of Ibrāhīm uprightly, and he was not from the polytheists.”<sup>77</sup>*

And He the Glorified said:

*“Certainly there was for you a good example in Ibrāhīm and those with him when they said to their people: “verily, we are free from you and what you worship besides Allāh. We disbelieve in you and there has appeared between you and us enmity and hatred forever until you believe in Allāh alone.”<sup>78</sup>*

So we take that as an example until we meet Allāh, hence, we declare *barā'*<sup>79</sup> from the *mushrikūn*, their helpers, and their allies. We hate them and we declare our *barā'* from what they worship besides Allāh, and we disbelieve in their methodologies, their religions and their false paths that oppose the *dīn* of Allāh. We manifest and announce and make clear our enmity to those who oppose Allāh from them, those who wage war against the truth and those who openly proclaim their falsehood and that does not prevent us from giving *da'wah* to them and clarifying the truth for the ones of them that want to hear, and we hope for their guidance.

#### **From the fruits of this imān in the Messengers:**

- Being aware of some of the noble bounties of Allāh upon the creation and to be thankful for them. From the greatest of His bounties is His mercy towards them by sending the Messengers to them in order to guide them to the straight path and to inform them of that which will cause them to reach Paradise and save them from the punishment of the fire.
- From that: Loving the Messengers, praising them, sending the *salāh* and the *salāms* upon them, supplicating for them due to what they endured of harms from their people and what they suffered of calamities in the *da'wah*, following and taking them as an example in that and following them in their methodology and *sunnah* and their life history and call unto Allāh.

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<sup>77</sup> An-Nahl, 123

<sup>78</sup> Al-Mumtahinah, 4

<sup>79</sup> Disavowal, freedom.

## The Companions and Ahlul-Bayt

And we love, with the love of the Messenger of Allāh, \_\_\_\_\_, the purified people of *āl-al-Bayt*<sup>80</sup> and his companions, followers and helpers until the Day of Judgment. We ally ourselves with them and we do not declare *barā'* from any of them. Nay, we hate those who hate them and if they mention them with no good, then we mention them with nothing but good. According to us, love of them is *dīn*, *imān* and *ihsān*; by it we seek to draw close to Allāh, the Most High

And we distinguish ourselves from the people of innovation by having a clean heart and tongue for the companions and we do not bore from invoking the statement of the Most High:

*“Oh our Lord, forgive us and our brothers who have proceeded us in Imān, and do not place any resentment in our hearts for those who have believed. Oh our Lord, indeed you are the One Full of pity, Merciful.”*<sup>81</sup>

And we declare our *barā'* towards the path of the *Rawāfid*<sup>82</sup> who hate the companions of the Prophet, \_\_\_\_\_, and curse them. And we declare our *barā'* from the path of the *Nawāsib* who shown enmity towards *āl-al-Bayt*.

We show Alī, Fātimah, Hasan, Hussain and the rest of *āl-al-Bayt* their rights, so we love them and do not go to extremes with them:

*“Guard for āl-al-Bayt the obligation of their rights And we recognize Alī completely Do not decrease or increase from his position For due to that, two groups will arrive in the fire The first of them are not pleased with him as Khalīfah And the other raises him as a second deity.”*<sup>83</sup>

Along with this, we say as the Prophet, \_\_\_\_\_, said: *“Whoever was slowed by his actions will not be sped up by his lineage.”*

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<sup>80</sup> Messenger's house.

<sup>81</sup> Al-Hashr, 10

<sup>82</sup> The Shia'h.

<sup>83</sup> Poetry.

So we declare our *barā'* from the one who has disbelieved and legislated or apostated or deviated from the straight path, regardless of who their kin are.

We withhold from what occurred between the companions of the Prophet, , for in that they were either exercising their *ijtihād* and were correct or they were exercising their *ijtihād* and were incorrect, so for some of them there is one reward and for some there are two.

*"Say the best word regarding the companions of Ahmad And compliment all of the family and females (of them) Leave what occurred between the companions of disputes By their swords on the day the two groups met For their killed are from them and the killers of them are of them And both of them are dealt with mercy on the gathering."*<sup>84</sup>

We do not accept everything of history that the narrators gathered and what every person wrote and with that they are not infallible, yet, as the Prophet, , informed, they are the best of the generations and the *mudd*<sup>85</sup> of one of them in charity is better than the likes of Mount *Uhud* in gold for those after them.

And we love the *ansār*<sup>86</sup> of the *dīn* in every time period until the establishment of the hour, those of them that are close and those of them that are far, from those whom we know and from those whom we do not know and it does not harm them if we do not know them.

And we do not declare our *barā'* from any one of them or treat him like the non-Muslims. Nay, we ally with them, supplicate for them, help them and we make effort to be from among them.

## The Last Day

And we believe in the trial of the grave, its delight for the believers and its punishment for those who deserve it, as the reports from the Messenger of Allāh, , have come with from numerous routes of transmission. We do not look at the false interpretations of the people of innovation. Concerning this, the Most High said:

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<sup>84</sup> Poetry.

<sup>85</sup> Two handfulls measurment.

<sup>86</sup> Helpers.

***“The fire; they are exposed to it in the morning and the evening and the day the hour appears, (it will be said): Make the people of Firawn enter the severest punishment.”<sup>87</sup>***

And from Zaid ibn Thābit, who narrated that the Prophet, ﷺ, said: *“If were not that I fear that you all would bury yourselves, I would have supplicated to Allāh that He makes you hear what I hear from the punishment in the grave.”*- then Zaid adds, he turned his face from us and said: *“Seek refuge with Allāh from the punishment in the grave.”*<sup>88</sup>

And in the long *hadīth* of Barā’ ibn Âzib that was narrated by Imām Ahmad and Abū Dāwūd in which the Prophet, ﷺ, said that if the believer answers the two angels in his grave... *“Then a caller from the heavens will call out saying: “Indeed my servant has spoken the truth, so spread a place for him in Paradise, and open a door to Paradise for him.” He said, “So some of its fragrance and scent comes to him and his grave is extended as far as the eye can see.”*

And the trial of the grave is: the questioning of *Munkar* and *Nakīr* directed towards the slave in the grave, asking about his Lord, his *dīn* and his prophet. And Allāh makes those who believe firm with a firm word.

Oh Allāh, Oh Protecting Friend of Islām and its people, make us firm with the firm word in the life of the world and in the hereafter.

As for the *kāfir*, he shall say: *“Ahh! Ahh! I don’t know.”* And the *munāfiq*<sup>89</sup> and the one who blindly followed the masses in his *dīn* will say: *“I don’t know. I heard the people saying something so I also said it.”*

And the conditions of the *barzakh*<sup>90</sup> are from the affairs of the unseen that the dead person comprehends and no one besides him. It is not comprehended by sensory perception in the life of this world. For that reason, having *imān* in it is from that which distinguishes the believer in the unseen from the one who denies it.

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<sup>87</sup> Al-Ghāfir, 46

<sup>88</sup> Saḥīh Muslim

<sup>89</sup> The hypocrite.

<sup>90</sup> The barrier between this life and the hereafter.



And we believe in the signs of the hour that Allāh, the Most High, informed us of in His Book and that His Prophet, , informed us of in his *Sunnah*; such as the appearance of the *Dajjāl*<sup>91</sup> in reality without looking at the false interpretations of the people of innovation, even if we do believe that his general types of trials are present in every era until he appears in reality. And we believe in the descent of ‘Isā ibn Maryam, *alayhis salām*<sup>92</sup> from the heavens and that he is the one that shall kill the *Dajjāl*. And we believe in the rising of the sun from the west and the appearance of the beast of the earth and everything else that Allāh the Most High informed of, or His Prophet, .

And we believe in the resurrection after death, the reward for the actions on the Day of Judgment, the standing, the account, the reading of the books and the scales. The Most High said:

*“Then surely, on the Day of Judgment you shall all be resurrected.”*<sup>93</sup>

So the people will stand for the Lord of the worlds barefoot, naked, and uncircumcised.

The Most High said:

*“As We began the creation, we will repeat it. (That is) a promise binding upon us. Indeed We will do it.”*<sup>94</sup>

And the Most High said:

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<sup>91</sup> The anti-Christ.

<sup>92</sup> Peace be upon him.

<sup>93</sup> Al-Mu‘minūn, 16

<sup>94</sup> Al-Anbiyā, 104

*“And We place the scales of justice for the Day of Judgment, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed, We will bring it fourth. And sufficient are we as accountant.”<sup>95</sup>*

And we believe in the pond of our Prophet Muhammad, ﷺ, on the Day of Judgment, and that its water whiter than milk, sweeter than honey and its utensils are more numerous than the stars of the heavens. Its length is one month’s journey and its width is one month’s journey. Whoever drinks from it will never feel thirst again. Oh Allāh, the Protecting friend of Islām and its people, do not forbid us from it.

And we believe that groups of the *ummah* of Muhammad, ﷺ, will approach it and will be prevented from coming to it on a day in which the sun will lower itself upon the heads of the slaves, to the point where the sweat of the people will be according to their actions so from them there are those that it will reach their ankles, from them there are those that it will reach to their knees, from them there are those that it will reach to their necks, and there are from them those that it will completely cover them.

From those that will approach it and will be prevented from it are the helpers of the oppressive tyrannical leaders, those who entered upon them and declared them truthful in their lies and assisted them in their oppression. Likewise, those who will come close to it and be repelled will be those who replaced, innovated or made up something in the *dīn* of Allāh. On that day, the Prophet, ﷺ, will say: *“Be away! Be away for those who replaced (things) after me!”*.

And we believe in the traverse that will be placed over the Hell-fire and it is the bridge that is between the Paradise and the Fire. The people will cross it according to their deeds. So from them are those that will cross it like the blink of an eye. From them are those that will cross it like a flash of lightning. From them are those that will cross it like a fast horse. From them are those that will cross it like a camel rider. From them are those that will cross it running, some walking, some crawling and some will be snatched and thrown into the Hell-fire. Upon the traverse there are dogs that will snatch the people according to their deeds, so whoever crosses over the traverse will enter the Paradise and be saved. Oh Allāh the Protecting Friend of Islām and its people save us from the fire.

So if they traverse it they will stand in front of a vault that is between the Paradise and the Fire wherein they shall exact retribution from each other so when they are completed and purified, permission will be given to them to enter the Paradise. The first one that shall open the gate of the Paradise will be

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<sup>95</sup> Al-Anbiyā, 47

Muhammad, , and the first nation that shall enter the Paradise shall be his, , *ummah*.

And we believe in the Paradise and the Fire and that they are both created and shall not perish unless what is intended by perishing is the perishing of the fire for the *Muwahhidūn* (Muslims).

Allāh has created people for both of them, so whoever He wills from them then they will enter the Paradise due to His bounty. Whoever He wills from them then they will enter the Fire due to His justice. The Paradise is the abode of delight that Allāh the Most High has prepared for the believers in a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh), the All-Blessed, the Most High, the Owner of Majesty and Honor. In it there are types of permanent bounties that which no eye has ever seen, no ear has ever heard and what has never occurred in the heart of man. The Most High said:

*“And no soul knows what has been hidden for them of comfort for eyes (i.e. satisfaction) as a reward for what they used to do.”<sup>96</sup>*

As for the fire, it is the abode of punishment that Allāh has primarily prepared for the *kāfirūn*. The Most High said:

*“And fear the Fire that has been prepared for the Kāfirūn.”<sup>97</sup>*

The disobedient of the Muslims shall enter it. However; it is not the abode that has been prepared for them. And it is for that reason that if they enter it, they shall not reside therein forever. Rather, they shall be punished according to the degree of their sins then their final destination shall be the abode of the believers (i.e. Paradise).

And we believe in the intercession that Allāh gave permission to His Prophet Muhammad, , to do. So, in the judgment he will possess three intercessions:

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<sup>96</sup> As-Sajdah, 17

<sup>97</sup> Âl-’Imrān, 131

*As for the first one:* it is his intercession for the people in general after the people go to the prophets Adam, Nūh, Ibrāhīm, Mūsā and ‘Isā, *alayhim as salām*, and they refuse until it reaches our Prophet, .

*As for the second one:* him interceding for the people of Paradise to enter the Paradise. And these two intercessions are particular to him, .

*As for the third one:* it is his intercession for the one who deserves the Fire from among the *Muwahhidūn* (Muslims) in order to be taken out of it or not enter it. This type is for him, , and the rest of the prophets, the truthful ones, the martyrs, and their likes from among those whom Allāh has granted permission to. So he will intercede for the one who deserved the Fire to not enter it and he will intercede for the one who has already entered it to exit from it.

Allāh the Most High will take some people out of the Fire without any intercession due to His bounty and mercy, the Glorified. There will remain space in the Paradise so Allāh will bring forth people and enter them into the Paradise. *Imān* in the intercession is a distinction whereby we oppose the *Khawārij* who declare the people of major sins to be eternally in the Fire.

## **Imān in the Vision**

And we believe in the vision of the believers toward their Lord on the Day of Judgment and in the Paradise as the Most High said:



*“ Faces on that day bright. Looking at their Lord.”<sup>98</sup>*

And reports have been narrated from numerous routes of transmission from the Messenger of Allāh, , that state that the believers will see their Lord on the Day of Judgment just as they see moon on a clear night not crowding each other to see it.

We do not make resemblance between our Lord and anything of His creation. The resemblance in this *hadith* is merely the resemblance of the vision with the vision in terms of clarity and lack of crowding. It is not resemblance of that

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<sup>98</sup> Al-Qiyāmah, 22-23

which is seen with that which is seen. Whoever is bereft of this insight and *imān* in this, then it is possible that he will be forbidden this bounty on the Day of Increase. And along with this, He, the Glorified said:

*“Visions do not perceive Him while He comprehends and perceives the sight.”<sup>99</sup>*

So rather, we only affirm what Allāh, the Glorified, the Most High, affirmed of looking at Him, and what His Prophet Muhammad, ﷺ, affirmed of the believers vision of Him, the Glorified. Looking and vision are something less than comprehension and perceiving, so stop at the boundaries of Allāh and do not carry meaning with the texts of revelation which they do not carry and do not reject or deny anything from it, thereby slipping into destruction.

#### **From the effects of Imān in that:**

- Serious action for the obtainment of what Allāh the Most High has prepared for the believers and salvation from what He has promised the disobedient and *kāfirūn*.
- Not feeling despair over what passes by the believer of the things of the worldly life or what he receives of harms, afflictions and tribulations due to his *imān*, *da'wah* and *jihād* for which he hopes for it being replaced by things in the hereafter and its delights and rewards as well as other numerous fruits. That is because *imān* in that is not how many people think, in that it is mere knowledge based matters and information. Rather, it is *imān*, confirmation and assent that push to action.

### **Imān in Al-Qadr**

And we believe in the divine decree, the good and bad results thereof and that Allāh created the creation and decreed the destinies and decided the appointed terms. He knew what they would do before He created them, so He knew what was and what shall be and what shall never come to pass and He knows, if it where to happen, how it would be.

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<sup>99</sup> Al-An'ām, 103

He guided them to the two paths, ordered them with His obedience, forbade them from His disobedience and everything runs according to His decree and divine will. It is His will that is carried out and there is no will for the slaves except what He has willed for them. So whatever He willed for them will happen and whatever He did not will shall not come to pass. He guides whom He wills, He protects and saves out of His bounty. He leads astray whom He wills and He makes wretched and abandons who He wills out of justice from Him. All of the slaves fluctuate in His will between His bounty and His justice. There is no one to prevent His decree, no one to counter His wisdom and there is no one to overcome His command.

*“There is nothing obligatory from the slaves upon Him. Nay, and there is no wasted effort towards Him If they are punished, then it is by His justice or if they are given delight, it is by His bounty and He is al-Kabīr<sup>100</sup> al-Wāsi<sup>101</sup>”<sup>102</sup>*

Good and evil are both decreed upon the slaves and Allāh has not burdened the slaves with more than they can bear. There is no movement or power except by Allāh. That means: there is no escape for anyone, and no movement for anyone from disobedience to Allāh except by knowledge of Allāh, the Glorified. And there is no power for anyone to establish obedience to Allāh and firmness upon it except by success granted by Allāh. And just as things made as ways and means are from the decree of Allāh that are from Him, likewise, their causes are from the decree of Allāh that are from Him.

### **The two levels of Imān in the Qadr**

*Imān* in the divine decree has two levels, and each level comprises two things:

*The first level: Imān* that Allāh knew what the creation were doing of actions. So His knowledge of everything in His creation has preceded them, so He decreed that with a very clear and decisive decree. The Most High said:

*“And not absent from your Lord is any (part) of an atoms weight within the earth or within the heaven or anything smaller than that or greater but that it is in a clear register.”<sup>103</sup>*

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<sup>100</sup> The Most Great.

<sup>101</sup> The Expansive.

<sup>102</sup> Poetry.

And the Most High said:

*“And He has created each thing and determined it with precise determination.”<sup>104</sup>*

And He said:

*“And ever is the command of Allāh a destiny decreed.”<sup>105</sup>*

Then that was written in the preserved tablet and it is composed of the decrees of the creation.

From ‘Ubādah ibn as-Sāmit, , who said: “Oh my son! You will not find the reality of imān until you know that what befell you could not have missed you, and that what missed you could not have befell you. I heard the Messenger of Allāh, , say: “Verily, the first thing that Allāh created was the pen, so He said to it: “Write.” And it said: “What should I write oh Lord?” He said: “Write the destinies of everything until the last hour.” ‘Ubādah continues: Oh my son! Verily I heard the Messenger of Allāh, , say: “Whoever dies upon other than that (belief) then he is not from me.”

The Most High said:

*“Do you not know that Allāh knows what is in the heaven and the earth? Indeed that is in a record. Indeed that, for Allāh, is easy.”<sup>106</sup>*

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<sup>103</sup> Yūnus, 61

<sup>104</sup> Furqān, 2

<sup>105</sup> Al-Ahzāb, 38

<sup>106</sup> Al-Hajj, 70

In some places, these decrees are general, while in other places, they are specific. He wrote in the preserved tablet what He willed, and when He creates a fetus before breathing into it its soul, He sends to it an angel that is commanded to write four words: his provision, his life span, his actions and whether he shall be wretched or happy.

So, if the creation were to all gather to prevent something that Allāh, the Most High, has written to come to pass, they will not be able to. And if they were all to gather to cause something to happen that was not written by Allāh, they will not be able to. The pens have dried with that which will be until the Day of Judgment. And whatever misses a slave, it was not going to befall him and whatever befalls him, it was not going to miss him.

*The second level: Imān* in the will of Allāh that is carried out and His all-encompassing power and *imān* that whatever Allāh wills shall come to pass and that whatever He does not will, shall never happen and that there is no movement or stillness that is in the heavens or earth except by the will of Allāh, the Glorified, the Most High and there is nothing in His dominion except what He wants.

Along with that, He has commanded His slaves to obey Him and obey His Messengers and He has forbidden them from disobeying Him. He loves the people of *taqwā*<sup>107</sup>, the good doers and the just. He is pleased with those who believe and do righteous actions. He does not love the *kāfirūn*. He is not pleased with the criminal people and He does not order with vileness nor is He pleased with *kufr* for His slaves and He does not love corruption.

So He, the Glorified, has two wills:

- The legislative will: and it is His legislative command in which He, the Glorified, could be disobeyed or opposed in.
- The will of the decree wherein you will not find any replacement of the *sunnah* of Allāh nor will you find in the *sunnah* of Allāh any change. His universal and decreed command is not disobeyed.

So the former is His *sunnah* in command and legislation, whereas the *sunnah* in the latter is in decree and destiny.

And the actions of the slaves are created by Allāh and are done by the slaves. So the slaves are the performers of the actions in reality and Allāh is the creator of

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<sup>107</sup> Fear of Allāh.



their actions. The slave referred to here is the believer and the *kāfir*, the righteous and the corrupt and the praying and fasting one.

The slaves possess ability to perform their actions and they possess will, however, it is Allāh who is their creator and the creator of their ability and will. The Most High said:

*“And Allāh has created you all and that which you do.”*<sup>108</sup>

And the Most High said:



*“For the one from among you who wish to keep upright. And you do not will unless Allāh the Lord of the worlds wills.”*<sup>109</sup>

And this level is denied by the generality of the *Qadariyyah*<sup>110</sup> and some of the people of affirmation of Allāh’s divine decree have gone to extremes in it, to the point where they have totally removed any ability and choice from the slave and have taken away from the actions of Allāh and His rulings on their wisdoms and benefits.

Hence, we are in the middle in the matter of the *qadr* between the *Jabriyyah* and the *Qadariyyah*. Our actions and will are created, and the human is the one who does his actions in reality and out of choice. He possesses desire and will. In general, this is what is needed in this issue by the one whom Allāh has illuminated his heart from the allies of Allāh the Most High.

The basis of the *qadr* is the secret of Allāh in His creation and Allāh has withheld the detailed knowledge of it from His slaves and He has forbidden them from delving deeply into it. The Most High said in His book:

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<sup>108</sup> As-Sāffāt, 96

<sup>109</sup> At-Takwīr, 28-29

<sup>110</sup> The deniers of Divine pre-determination.

*“He is not questioned about what He does whereas they are questioned.”<sup>111</sup>*

So, whoever asks: “why did He do that?”, then he has rejected the ruling of the Book<sup>112</sup> and whoever rejects the ruling of the Book then he has disbelieved, fell into loss and destruction. This is because knowledge is of two types:

- A knowledge that Allāh the Most High has sent down to the creation and thus is present.
- A knowledge that Allāh has veiled from them and thus is not present. Therefore, denying the knowledge that is present is *kufr*, and claiming knowledge of that which isn’t present is *kufr*. *Imān* is not established except by accepting the knowledge that is present and leaving the knowledge that is not, and referring it back to the One who knows it, *al-Ghafūr*<sup>113</sup>, *al-Wadūd*<sup>114</sup>.

### **From the effects of Imān in the Qadr and its fruits**

- The believer places true reliance in Allāh and he does not take the ways and means as lords, he does not rely upon them. Nay, he singles out his trust in Allāh alone, for everything is according to His decree, the Glorified.
- From it: comforting the heart of the believer and it not having dread and sorrow over what afflicts it and passes by it of the decrees of Allāh, the Most High. So he does not remorse over the loss of something beloved or the obtainment of something that is hated, for all of that is by the decree of Allāh, the Most High. Whatever afflicted him was not about to miss him and whatever missed him was not about to afflict him.

## **Imān**

*Imān* is: action, statement, and intention, so it is belief in the heart, assent upon the tongue and actions of the limbs.

*The belief in the insides or the heart is:* its statement and action. So the statement of the heart is its awareness or its knowledge and affirmation. From its actions: pleasure, submission, love, compliance, humble contentment and its likes.

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<sup>111</sup> Al-Anbiyā’, 23

<sup>112</sup> The Qur’ān.

<sup>113</sup> The Most Forgiving.

<sup>114</sup> The Affectionate.

*The statement is:* the statement of the heart and the tongue.

*The action is:* the action of the heart and the bodily limbs. Confirmation (belief) occurs in the heart, the tongue and the bodily limbs.

*Imān* increases with obedience and decreases with disobedience. It possesses branches as the truthful and believed one informed: its highest part is *Lā Ilāha Illa Allāh* and its smallest part is removing the harmful thing from the path. It has many bonds. The strongest of them is: love for the sake of Allāh and hatred for the sake of Allāh, and allegiance for the sake of Allāh and disavowal for the sake of Allāh.

And from its branches is that which is the basis of *imān* in which *imān* itself is removed and negated upon its removal- such as the branches of *tawhīd* (*La Ilaha Illa Allāh*), *salah* and its likes of which the Legislator (Allāh) textually stated the removal of *imān* and its negation upon the abandonment of those matters.

And from it there is what is from the obligations of *imān*, in which the obligatory *imān* is negated due to its removal; such as, loving for the sake of Allāh, hating for the sake of Allāh, for ones neighbor to feel safe from his harm and other such matters in which a person gets a sin for leaving off. Similarly from it is the abandonment of the forbidden things, such as, fornication, drinking alcohol and theft. The one who commits that does not disbelieve nor is the basis of *imān* removed from him. On the contrary, that decreases his obligatory *imān*, thereby he is not from the believers who deserve the unrestricted promise of reward and being of those that are safe from the threat.

From the branches of *imān* is that which is from the completion of the recommended *imān*, such as; removing the harmful thing from the path, general kindness and its likes from that which is from the recommended *imān*, hence, the one who is deficient in it does not accrue sin.

Having said that, *imān* has a root that, without which, *imān* is not valid. It has that which is obligatory and complete and that which is recommended and complete. Every negation of *imān* that appears in the textual evidence of the legislation, then what is intended by it is either negating the basis of *imān* in which in that case, the person described with it would be a *kafir*, such as in the words of the Most High:

*“And no, by your Lord, they will not believe until they make you the judge in that which arises between them [of disputes, etc] then thereafter not finding within themselves any discomfort from what you have judged, and submit in full willing submission.”<sup>115</sup>*

It is either that or what is intended by it is the negation of the obligatory *imān*; meaning the obligatory and complete and this person will be a sinner and a corrupt one, such as in the statement of the Prophet, :

*“He whose neighbor does not feel safe from his evil will not enter Paradise.”*

Or his statement:

*“The fornicator does not fornicate while he is a believer...”* until the end of the *hadīth*.

Or his statement:

*“None of you truly believe until he loves for his brother what he loves for himself.”*

That is because the negation of *imān* is in the context of threat, and the threat of punishment does not appear except for the one who committed a forbidden act or abandoned an obligation. That negation of *imān* is either concerning that which is from the basis of *imān* or from the obligatory *imān*. The separation and distinction between the two indications, namely; is it a proof of *kufr* (the negation of the basis of *imān*) or a proof of *fisq*<sup>116</sup> (the negation of the obligatory *imān*) this separation and distinction is completed by divertive evidences that are known from the texts themselves or from other texts from the Legislator (Allāh).

And whoever negated his *imān* by anything of the nullifiers of *imān* and disbelieved, then he will not be benefited by the remaining branches of *imān* with him if they are to be found. Whoever is deficient in the obligatory *imān*, then he is subject to the will of Allāh. If He wills, He may punish him, and if He wills, He may forgive him as long as the basis of *imān* is with him.

Hence, in the area of Allāh’s threat, we do not incline towards the *Murji’ah* or the *Khawarij* just as we do not incline in the area of the terms of *imān* and *dīn*, towards the *Haruriyyah*<sup>117</sup>, the *Mu’tazilah*<sup>118</sup>, the *Murji’ah* or the *Jahmiyyah*.

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<sup>115</sup> An-Nisa, 65

<sup>116</sup> Corruption.

<sup>117</sup> The extreme *Khawarij*.

<sup>118</sup> Rationalist school of thought that has many deviations in its methodological principles.

From the fruits of this area: Covetousness in obedience and rushing to righteous action, racing to good in order for our *imān* to remain on the increase, as well as constantly guarding the basis of *imān* and sheltering it, for indeed, it is the capitol and the firmest handhold of salvation.

## Kufr

And we disavow ourselves from the misguidance of the *Murji'ah* of this era and the *Jahmiyyah* of this time who do not believe *imān* to be in anything except rejection and denial of the heart alone. By that, they belittled *kufr* and made it easy; they defended the disbelieving heretics and established false misconceptions that legalize the *kufr* and legislation of the *tawaghīt*<sup>119</sup>.

And we believe that their statement: "A person does not disbelieve except due to rejection based in the heart." We believe that it is an innovated statement. For rejection as was stated by our scholars from among the verifiers occurs by way of action and statement, meaning the limbs, just as it occurs from the heart; and affirmation (belief) is likewise the same in this regard.

Kufr is of different types. From it, there is; the kufr of *juhūd*<sup>120</sup>, the kufr of ignorance, and the kufr of *al-'irād*<sup>121</sup>.

The nullifiers of Islam are many. And a person being attached to kufr is faster than one being attached to Islam (i.e. one falling into *kufr* is easier and more common than vice versa).

Just as *imān* according to us is belief, statement, and action, likewise *kufr* occurs by way of belief, statement and action. And from *kufr*, *dhulm*<sup>122</sup> and *fiṣq* is that which is major and from it there is that which is minor. The statement that the *kufr* of action is unrestrictedly minor *kufr* or that a mistake in belief is unrestrictedly major *kufr* is an innovated statement. Nay, from the *kufr* of action there is that which is minor as well as major. Similarly, a mistake or deviance in beliefs; from it, there is that which is major *kufr* as well as what is less than that.

So, there are from the actions of the limbs that which Allāh, the Most High, informed us of being major *kufr* and He did not make as a condition for that the

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<sup>119</sup> Plural of taghut. Taghut is everything that is worshipped, followed or obeyed other than Allāh.

<sup>120</sup> Rejection.

<sup>121</sup> Turning away.

<sup>122</sup> Oppression.

accompanying of internal belief, rejection or *istihlal*<sup>123</sup> such as; legislation along with Allāh in what Allāh gave no permission for and prostration to the sun or an idol, insulting Allāh, the *dīn*, the prophets or manifesting belittlement or mockery of anything from the *dīn*.

From it there is that which is disobedience that does not constitute kufr and that does not expel the one who does it from the fold of Islam unless he declares that to be permissible such as; fornication, theft, drinking alcohol and its likes.

And we do not say: "With *imān*, a sin will not harm." On the contrary, there are from the sins that which negates *imān* and from them that which decreases it. We declare our disavowal from the statements of the *Murji'ah* that lead to denial of the *ayat* of threat and its *ahadīth* that have appeared with regards to the disobedient ones of this *ummah* or the *kuffar*, *mushrikun* and apostates.

And we believe that the covenant that Allāh, the Most High, took from Adam and his offspring is true and that He, the Glorified, created His slaves as *hunaafa*<sup>124</sup> and thereafter the devils from mankind and *jinn* pulled them away from their *dīn* and legislated for them that which Allāh gave no permission for. And we believe that every child born is born upon the *fitrah*<sup>125</sup> yet it was the parents that make him into a Jew, a Christian, a Magian or a *mushrik*.

For that reason, we believe that everyone who adheres to a *dīn* other than the *dīn* of Islam is a *kafir*, this being the case whether the Message reached him or not. Whoever the Message reached then they are the *kaffar* that is persistent (upon their *kufr*) or a *kafir* that has turned away. Whoever it did not reach then he is an ignorant *kafir*. This is because *kufr* is of various levels just as *imān* is of various levels.

Along with all of this however, Allāh, the Most High did not suffice with the evidence of the covenant or the *fitrah* upon His slaves. Hence, He sent messengers to them to remind them of the covenant that Allāh took from them, and He revealed to them His books and made His last book the seal over them (the noble *Qur'an*) that no falsehood approaches from the front or the back. He has preserved it from alteration and He has made it the comprehensive clear evidence that is established against all whom it reaches. He said:

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<sup>123</sup> Believing and declaring an act to be permissible.

<sup>124</sup> Upright upon *tawhīd*.

<sup>125</sup> The natural in-born belief.

**“This Qur’an has been revealed to me in order to warn you by it and all whom it reaches.”<sup>126</sup>**

So the *dīn* of Allāh in the heavens and the earth is one and it is the *dīn* of Islam.

## **The Kufr of Democracy**

The Most High said:

***“Indeed, the religion with Allāh is Islam.”<sup>127</sup>***

And the Most High said:

***“And I was pleased with Islam as your religion.”<sup>128</sup>***

So, we worship by it and we declare our disavowal from everything that opposes it. We disbelieve in everything that negates it or opposes it from the disbelieving methodologies, false ways and corrupt *madhahib*<sup>129</sup> and from that, the modern innovation of *kufr*, that of democracy<sup>130</sup>. So whoever follows it, and seeks it, then they have sought a religion other than Islam. The Most High said:

***“And whoever seeks a religion other than Islam it will never be accepted from him, and in the hereafter he will be from the losers.”<sup>131</sup>***

For this reason, we declare as a *kafir* the one who legislates in accordance with the *dīn* of democracy, just as we also declare as a *kafir*, the one who chooses,

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<sup>126</sup> Al-An’am, 19

<sup>127</sup> Âl-’Imran, 19

<sup>128</sup> Al-Ma’idah, 3

<sup>129</sup> Schools of thought.

<sup>130</sup> Legislation for the people, by the people.

<sup>131</sup> Âl-’Imran, 85

appoints, or elects on his behalf, a legislator. This is because he has in that sought a judge, legislator and a lord besides Allāh. The Most High said:

*“Or do they have partners that have legislated for them in the dīn that which Allāh has given no permission for?”<sup>132</sup>*

And the Most Glorified said:

*“They took their rabbis and priests as lords besides Allāh.”<sup>133</sup>*

Having said that, we do not declare as *kuffar*, the generality of people who participate in the elections, for not all of them seek legislating lords in their participation in it. Rather, from them are those that seek to choose representatives for worldly services for living. In this matter the tribulation has spread far and wide. And the motives of the candidates for election differ among those that do not directly take part in or practice legislation, such as the representatives. For that reason, we do not proceed to pronounce *takfir*<sup>134</sup> of the individuals among them as we do with those that directly perform clear *kufr* such as legislation and its likes. And we say: taking part in legislative elections is an action of *kufr* and we do not make general *takfir*. Rather, we differentiate between a person’s performance of an action of *kufr* and placing the ruling of *kufr* upon him, of what that implies of establishing the evidence if the affairs become confused and the matters become mixed up, as well as the consideration given to the motives in the likes of these issues.

## Takfīr

And we do not generalize the saying: *“We do not declare anyone from the people of the qiblah as a kafir due to a sin.”* On the contrary, we restrict it by adding: *“...that*

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<sup>132</sup> Ash-Shura, 21

<sup>133</sup> At-Tawbah, 31

<sup>134</sup> Declaring a Muslim to be an unbeliever.



*is not muk kafir*<sup>135</sup> as long as he didn't declare it to be permissible." So we do not make *takfir* due to unrestricted disobedience and sin.

And we call the people of our *qiblah* as Muslims and believers and the basis concerning them according to us is Islam (that they are Muslims) as long as one of them does not bring that which negates it and in which there is no preventing factor to prevent *takfir* of him.

We do not adhere to the statement that the people of major sins from the *ummah* of Muhammad, \_\_\_\_\_, will reside eternally in the fire if they die and are upon *tawhīd*, even if they did not repent from their sins. We hold to this in opposition towards the *Khawarij* and those that follow them from the extreme *Muk kafirah*<sup>136</sup>. Rather, we say: they are under the will and judgment of Allāh. If He, the Glorified wills, He will forgive and pardon them from His bounty, as the Most High mentioned:

***"And He forgives what is less than that (i.e. shirk) to whom He wills."***<sup>137</sup>

And if He wills, He will punish them due to His justice. Then they will exit from the Fire due to His mercy or due to the intercession of the Prophet, \_\_\_\_\_, that He has bestowed upon his *ummah* or due to the intercession of the one whom Allāh is pleased with in interceding from the people of His obedience.

So, we are in the middle, between the *Murji'ah* and the *Khawarij* in the area of threat and promise and the threat and promise is all truth. And the brotherhood of *imān* is established for the generality of the people of the *qiblah*, even along with disobedience and major sins, as Allāh, the Most High textually stated that in His book wherein He said:

***"Indeed the believers are nothing but brothers, so rectify between your brothers."***

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<sup>135</sup> One that does not constitute *kufr*.

<sup>136</sup> Takfiris.

<sup>137</sup> An-Nisa', 48

<sup>138</sup> Al-Hujurat, 10

And He said:

*“But whoever overlooks from his brother anything then there should be a suitable follow up and payment to him with good conduct.”<sup>139</sup>*

So we do not strip Islam entirely from the corrupt person upon the religion as is the view of the *Khawarij*, nor do we declare them to be eternally in the fire as is the view of the *Mu'tazilah*, nor do we negate from him the generality of *imān* and we do not describe him with absolute *imān*. Rather, we say: he is a believer who is deficient in *imān* or a believer with his *imān* who is a corrupt one due to his major sin.

And we hope for the good-doers among the believers that Allāh pardons them and enters them into the Paradise out of His mercy and we do not feel safe for them, nor do we attest to anyone of them being in either the Paradise or the fire save he who the Messenger of Allāh, , informed us of with that. We seek forgiveness for the wrong-doers among them and we fear for them. We do not cause them to despair of the mercy of Allāh, as despair and feeling safe expels one from the *millah* of Islam and the path of the people of truth, may Allāh make us from them and among them.

## Upon Whom Takfir is Performed

And we have mercy upon the common folk of the Muslims from the people of the *qiblah* and we do not burden them with what is above their ability. So, we do not make as a condition to judge their Islam as valid that they know all of the nullifiers of Islam or that they memorize and enumerate the conditions of La Ilaha Illa Allāh. Rather, they are judged with Islam by the actualization of the basis of *tawhīd* and avoidance of *shirk* and setting up equals as long as they do not commit that which is a nullifier. We look after the conditions of *takfir* and we look to its preventing factors just as we take into consideration the current weakness that they (the Muslims) live in, in the absence of the authority of Islam and its rule and state as well as what has spread of ignorance and what has

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<sup>139</sup> Al-Baqarah, 178

become widespread of misconceptions due to the small amount of knowledge and the lack of *rabbani scholars*<sup>140</sup>.

Having said this, we do not declare our disavowal towards the disobedient of the believers, as our *bara'ah* is towards the *kuffar* and the *mushrikun* and apostates. On the contrary, the disobedient of the believers is within the fold of the allegiance of *imān*. We do not expel them from that as long as they remain Muslims. We only declare our disavowal towards their disobedience, corruption and sins and we do not interact with them in the manner of *kuffar*.

We do not perform *takfir* upon all who work for the governments of *kufr* among them, as is the case with the extreme *Mukaffirah*. We only perform *takfir* upon the one who has in his work a type of *kufr* or *shirk* such as participating in the *kufr* legislation or the *taghuti* rule or allegiance to the *mushrikun* and *kuffar* or aiding them against the people of *tawhīd*.

And we elucidate when it comes to working with the *kuffar* and we do not say that all of it is *kufr* or forbidden. Rather, from it there is what is *kufr* and from it there is what is forbidden and from it there is what is less than that. Every job is according to this.

And we do not judge in the rulings of this life except with the apparent for which we have no other way to judge save by it. And it is Allāh that will take care of the secrets and take them into account. So it is not upon us to open the hearts of the people or their insides. We stand cautious just as our righteous scholars did in *takfir* of the people of interpretation-especially if the matter of difference was one of expressions (choice of words) or from the knowledge based issues in which the individual will be excused due to ignorance.

It is not from our methodology to rush into *takfir* or to rush in emplacing its effects without any confirmation or seeking of clarity, for: "*Declaring the blood of those who pray, who are upon tawhīd to be permissible is a serious danger. The mistake in leaving one thousand kuffar is easier than the mistake of shedding the blood of one Muslim.*"<sup>141</sup>

And we make a distinction in the areas of *takfir* between the *kufr* of the action or type and the individual *kufr*. We believe that *kufr* could emanate from an individual yet the ruling of it or its name does not apply to him if a condition for that is missing or there is a preventive factor in the way from the preventive factors of *takfir*. We believe that whoever enters into Islam with certainty, then it

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<sup>140</sup> Scholars upon the true way.

<sup>141</sup> Quote taken from Qadi 'Iyad in *ash-Shifa*.

is not permissible to expel him from that due to doubt or suspicion for what is established with certainty is not removed due to doubt.

## Bida'ah

And *bida'ah*<sup>142</sup> is not all upon one level. Rather, from it there is what is considered innovations of *kufr* and from that there is the innovation of democracy and following and seeking besides Allāh a legislator from the disparate lords. And from innovation there is what is less than that, thereby not reaching the degree of *kufr*.

## Understanding the Qur'an

And we believe that following the *al-mutashabih*<sup>143</sup> and leaving the *muhkam*<sup>144</sup> is a sign from the signs of the people of innovation. And we believe that the path of those well grounded in knowledge from *ahlus sunnah* is to refer the unclear to the clear-cut.

## Takfir and Irja'

And we do not perform *takfir* based on implications or the necessary implication of a statement. The necessary implication of a particular way is not considered that way unless that person also subscribes to the implied meaning of their statements or way. Similarly, we do not perform *takfir* upon those that transgress against us from the *Murji'ah* of the era and their likes from the innovators whose innovation does not reach *kufr*. This is as long as their mixed up affairs and difference with us is one of expression such as the mere difference concerning the contents of *imān* and their definition.

We do not perform *takfir* upon them, even if they fabricate against us and quote us as saying what we have not said or ascribe to us what we are free from. So we will not disobey Allāh concerning them even if they disobey Allāh with us. We do not perform *takfir* upon them due to their *irja'* if it is from the likes of the *irja'*

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<sup>142</sup> Innovation.

<sup>143</sup> Unclear ayat of Qur'an.

<sup>144</sup> Clear-cut ayat of Qur'an.

of the jurists as long as their differences with us are ones of expression. We will not perform *takfir* of them unless their *irja'* leads them to leave *tawhīd* and the *fara'id*<sup>145</sup> or leads them to *kufr*, *shirk* or allowing the two or allegiance to the *tawaghīt* and aiding them or participation in their legislation or assisting them against the people of *tawhīd*.

### **The Groups of Irja'**

And we hate the *jama'ahs* of *irja'* that have watered down the *dīn* and taken part in or allowed ruling by other than what Allāh has revealed or legislation with Allāh from within democracy or manifesting aid towards the apostates. We declare ourselves free from their path and we consider them *jama'ahs* of innovation and misguidance that have gone astray and led others astray from the straight path. We believe that their heads are from the callers at the doors of Hell-fire. Along with this however, we do not perform *takfir* upon anyone from these *jama'ahs* except the one from them who embraces *kufr* or aids it, allows it, or assists its people against the people of *tawhīd*. We do not perform *takfir* on the generality of them.

### **Scholars**

And we guard the rights of our working scholars as well as our callers of the *mujahidīn* who convey the Message of Allāh and fear Him and fear none save Allāh. Our eyes are cooled by seeking *shar'i* knowledge and we love its students and we hate the people of opinion and the companions of innovation and theological rhetoric that give precedence to the intellects over the textual evidence or who give precedence to their benefits or *istihsan*<sup>146</sup> over the texts of revelation.

### **Public Schools**

And we hate the schools of the *tawaghīt* and we call to abandoning them. We do not perform *takfir* upon those who took part in them be it learning or teaching, unless they embrace and take part in *kufr* or allow it or call to it. We do not forbid learning beneficial worldly knowledge if it is safe from any forbidden things. We do not call for abandoning the ways and means. We encourage the raising of children upon *tawhīd* and to make them aware and cognizant of the affair of their

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<sup>145</sup> Obligations.

<sup>146</sup> Precedence.

*dīn* and worldly affairs so that they will be truthful soldiers for the *dīn* of Allāh and active helpers.

## **Dār al-Kufr and Dār al-Islam and their Inhabitants**

And we hold the view of the jurists regarding the *dār*<sup>147</sup> wherein if the laws of *kufr* were uppermost and the dominance therein was for the *kuffar* and their legislations then it is *dār al-kufr*. However, we believe that this term has no bearing upon the inhabitants of the abodes in light of the absence of the Islamic state and its power and the domination of the apostates and their control of the reigns of rule in the lands of the Muslims. This term is applied to the abode if the rulings of *kufr* are uppermost, even if the majority of its people are Muslims just as the term *dār al-Islam* is applied upon the abode in which the laws of Islam are uppermost, even if the majority of its inhabitants are *kuffar* as long as they are submitting to the rule of Islam.<sup>148</sup>

We do not make up false principles built upon these terms as the extreme *mukaffirah* do; as in their saying: “The basis regarding people today is *kufr* unrestrictedly.” Nor do we build other rulings from that. Rather, we deal with each person according to what he manifests and we entrust the secrets to Allāh. So we deal with those that manifest Islam in that manner and we judge them with Islam and we say that the basis is that whoever manifest the legislations of Islam is Islam (i.e. they are a Muslim) as long as they do not commit that which is a nullifier.

Similarly, we deal with everyone who manifests *kufr*, *shirk*, allegiance towards the *mushrikun* and assistance to them against the people of *tawhīd* with what is apparent until they believe in Allāh alone and single Him out in their worship and remove themselves from what they are upon of *kufr* and declare their disavowal from it. The shaving of the beard and imitation of the *kuffar* and other forms of disobedience like it is a general affliction that is spread far and wide. It is not suitable by itself as an evidence for *takfir*, for these are not clear causes for *takfir*. So, we do not make blood and wealth permissible by the likes of that as the extreme *mukaffirah* do. “Declaring the blood of those who pray upon *tawhīd* is a serious danger. The mistake in leaving one thousand *kuffar* is easier than the mistake of shedding the blood of one Muslim.”

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<sup>147</sup> Abode.

<sup>148</sup> Dhimmah.

## The Salah

And we hold to *salah* behind every righteous and corrupt person from the people of the *qiblah* and *salah* upon the ones who die from them as long as they did not embrace a clear nullifier and *takfir* of them is prevented due to a preventing factor. We do not place anyone of them in the Paradise or Fire and we do not attest to them having *kufr* or *shirk* or hypocrisy as long as nothing of that is manifest.

With regards to the *salah* behind the appointees of the *tawaghīt*<sup>149</sup>, according to us, they are either:

- One who is an ally to them, so he is like their soldier and army in assisting them or one who allows their democracy, defending and giving victory to their *shirk*. So as for these, we do not believe in praying behind them because they are from them and not from us. Nay, we forbid that and we command with repeating the prayer for the one who prayed behind them.

*“And never will Allāh give the Kafirun a way over the believers.”*<sup>150</sup>

- Or he is a compromiser who increases the ranks of their ministries and false positions for the sake of living and worldly life. We do not nullify the prayer behind him. The ruling of *salah* behind him is like the ruling of *salah* behind the people of corruption and thus is not innovation that is not *kufr*. So we hate it yet we do not declare it invalid. *Salah* behind *ahlus sunnah* and *tawhīd* who manifest the *sunnah* and manifest disavowal from the people of *shirk* is more beloved to us.

## Dua’ for the Rulers

And *dua*<sup>151</sup> for the rulers and leaders, be they Muslims or *kuffar*, is from the innovations of *jumu’ah*<sup>152</sup> according to us and it is a sign of one having entered into their obedience. We hate it and censure it. The *salah* behind the one who leaves it from *ahlus sunnah* is more beloved to us. We do not declare the *salah*

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<sup>149</sup> The imāms of the masājīd appointed by the rulers.

<sup>150</sup> An-Nisa’, 141

<sup>151</sup> Supplication.

<sup>152</sup> Friday prayer.

invalid due to it nor do we hold that it should be repeated, unless the *dua'* is clear in giving aid to the *tawaghīt* or their polytheistic *dīn*, thereby, their ruling would be that of their helpers and soldiers. Assistance by the tongue is the twin half of giving assistance by the spear.

## Government Scholars

And we believe that if the scholar gives the *bay'ah*<sup>153</sup> to the *taghut* who legislates, or the *kafir* ruler, giving him his hand and heart or helps him, allies with him, or gives legal verdicts according to the ruler's desire, then he is a *kafir* apostate. As for the one who inherits the positions in the governments of *kufr* from the scholars and *mashayikh*, then all are judged according to their positions. If in that position there is *kufr* or assistance of *kufr* or participating in the *kufr* legislation, or aiding and assisting the *mushrikun* against the people of *tawhīd*, then this one is a *kafir* according to us. The length of his beard, the grandness of his title, diploma, or *turban* is not a preventive factor for *takfir* according to us. If there is nothing of that in his position, however it is a cause for swelling the falsehood and clothing it with the truth, then they are from the heads of ignorance that are astray and lead others astray.

## Jihād & Khuruj

And *jihād* is continuous with every group of the Muslims and the person can wage *jihād* by himself or with the leaders, be they pious or corrupt, until the Day of Judgment. It is not allowed to obey them in disobedience to Allāh, however, it is permissible to fight those who disbelieve in Allāh with those who disobey Allāh for a need, from the angle of repelling the greater of the two evils with the lesser of the two. However, the *jihād* that is under the banner of the virtuous *sunnah* is more beloved with us and foremost and more obligatory. *Jihād* is an obligation from the obligations. It is not stopped due to the absence of the *imām* or the Islamic state.

We do not hold to lifting the sword upon anyone from the people of the *qiblah*, the people of *tawhīd*, except the one upon whom it is obligatory to do so based upon a clear-cut evidence. Sanctity is established for them with certainty and thus is not removed except with certainty. "*Declaring the blood of those who pray*

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<sup>153</sup> Oath of fealty.



*upon tawhīd is a serious danger. The mistake in leaving one thousand kuffar is easier than the mistake of shedding the blood of one Muslim."*

## **The Rulers**

We do not believe in rebelling against the *imāms* of the Muslims, their leaders and rulers of the Muslims even if they are corrupt. We do not remove a hand from their obedience as long as they command to good. We believe that obedience to them is obligatory as long as they do not command with disobedience and we supplicate for their guidance and righteousness.

We believe that it is obligatory to rebel against the *imāms* of *kufr* from the disbelieving rulers that are emplaced over the necks of the Muslims. We believe that they have apostated from the *dīn* due to their replacement of the *shari'ah* and legislation of Allāh, and seeking judgment in the *tawaghīt* of the East and the West and allying with the enemies of Allāh and having enmity towards His *dīn* and His allies.

And we believe that *da'wah*, action and expending efforts for the purpose of replacing them is obligatory upon the Muslims every one according to his capability. Whoever was incapable of carrying a weapon against them, he is not incapable of assisting the one who carries it, even if by *dua'*. We believe that the material and spiritual preparation for that is an obligation from the obligations of the *dīn*.

And we believe that fighting them is foremost before fighting other than them because the *kufr* of apostasy is more severe than the original *kufr* according to consensus. Also, because preserving the capitol of the wealth is given precedence over profit and because *jihād* of defense is given precedence over the offensive *jihād* and because beginning with *jihād* against those who are closer to us from the *kuffar* is foremost before waging *jihād* against those who are further away.

Also, no one has given reign for the Jews, Christians or others of the *kuffar* in the lands of the Muslims and made the wealth of the Muslims and their lands a gift to them except these apostates.

We assert that those who hold others back from *jihād* against them with flimsy misconceptions such as the claim of there being no migration or distinction between the ruler and the common fold when in battle or the lack of a strong *imām* over the people of Islam, we assert that they are the people of ignorance and misguidance that have issued legal verdicts without knowledge, so they are

astray and they lead others astray. They have abandoned the *dīn* and abandoned giving it victory. Rather, we believe that fighting them under all circumstances and removing them and replacing them until the *dīn* is entirely for Allāh is from the most obligatory of the obligations. The migration that is necessary for that is only the migration to Allāh with *tawhīd*, and migration to His Messenger,

, with adherence. And complete serious preparation for the likes of this action is obligatory according to us and it is foremost before the individual actions and wasted efforts.

And if standing up to them and hastening to replace them is not obligatory except upon the one who is capable, then the condition for it being an obligation is not a condition for its permissibility. Hence, it is permissible for a person to fight them even if by himself and even if he is certain of martyrdom and not gaining victory. *Jihād* is an act of worship and an obligation that is legislated until the Day of Judgment. Nothing invalidates it. It is permissible to perform it in any time such as charity when compared to *zakah*.

*Jihād* is the school in which the broad base is raised and the mighty bonds upon which the *dīn* is established are made firm.

## At-Ta'ifah al-Mansurah

And we believe in what the Prophet, , mentioned concerning the victorious group wherein he said: *"There will never cease to be a group from my ummah, fighting upon the truth victorious until the Day of Judgment...and then 'Isa ibn Maryam 'alayhis salam will come down and their amir will say: "Come and lead us in the prayer!" He shall say: "No, you are amirs over each other as an honor from Allāh to this ummah."*<sup>154</sup>

And he said: *"There will never cease to be a group from my ummah fighting upon the command of Allāh the Mighty the Sublime, overpowering their enemies. They will not be harmed by those that oppose them until the hour comes upon them and they are upon that."*<sup>155</sup>

And from Salamah ibn Nufail al-Kindi, , who said: *"I was sitting with the Messenger of Allāh, , when a man said: "Oh Messenger of Allāh! The people have held on to the horses and laid down their weapons and said: 'There is no jihād for the war has laid down its burdens.' So the Messenger of*

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<sup>154</sup> Narrated by Muslim from Jabir in Marfu' form.

<sup>155</sup> Narrated by Muslim from 'Uqbah ibn 'Amir in Marfu' form.

Allāh, , turned his face away and said: 'They have lied. Now the time for fighting has come. There will never cease to be a group from my ummah that fights upon the truth. Allāh will deviate the hearts of some by way of them, and provide for them from them until the establishment of the hour and until the promise of Allāh comes. Good shall remain in the manes of horses until the Day of Judgment. It has been revealed to me that I will die and not remain and that you all will follow up after me, some striking the necks of others, and the base of the abode of the believers is in Sham.'<sup>156</sup>

So it is a group that represents the helpers of this *dīn* in every time period and it is a fighting, *jihād*-waging group that hastens to give victory to the *dīn* of Allāh in all aspects of victory. We ask Allāh the Most High to make us from its people and decree our end with martyrdom in His path.

## Conclusion

So therefore, this is our *dīn* and these are our beliefs, both inwardly and outwardly. A *dīn* upon the middle way between extremism and shorthandedness, between resemblance of Allāh with the creation and denial of Allāh's attributes, between *jabr* and *qadr*, between feeling safe and despair; not inclining towards the people of extremism nor the people of shorthandedness. We declare our disavowal towards every *dīn*, way and path besides it and we ask Allāh to make us firm upon *imān* and decree our end upon it and to protect us from the various desires and splitting opinions and rejected *madhahib*. Wa sallAllāhu wa sallam ala nabiyyina Muhammad wa 'ala alihi wa sahabihi ajma'in.

**By Shaykh Abu Muhammad al-Maqdisi**

Jumada al-Akhirah, the year 1418 of the Hijrah of al-Mustafa, .

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<sup>156</sup> Hadith sahih, narrated by an-Nasa'i.

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